

The Inquirer.

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SPECIAL NOTICE.

On and after October 5th next the price of the INQUIRER will be reduced to ONE PENNY weekly.

TOPICS AND EVENTS.

know, nor a cloak of covetousness; God is witness. Nor of sought we glory, neither of you nor yet of others, when we have been burdensome, as the apostles of Christ. But we were among you, even as a nurse cherisheth her children. So, be affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

There is the true magnifying of his office—in self-surrender, not self-assertion—following in that the great example of the Master, who was never so truly great as when he bore his cross, and died there Calvary—that bloody cross, a greater throne than any which gold ever made costly, or precious stones adorned.

Popes and priests come here, and learn the secret of man's true power. Come here, and learn your true vocation, your true greatness, your proper functions. Claim nothing, but surrender all.

THE London dock-labourers have been out on strike this week, and by peacefully parading the City they have drawn a good deal of public sympathy to their side. Quite apart from the question of any advance in the rate of wages per hour, it is admitted on all sides that the present system of hiring is a bad one. Men are kept hanging about the dockyard gates morning after morning in the hope of being set on for an hour or two by the labour contractor, and it is said the rush is so terrible that bodily injury of the severest kind has been caused by pressure against the rails as the men struggle to be foremost. Surely it would pay all round if a register of steady men could be kept (that they can be steady the strikers have fully proved), and badges served out to efficient hands by the overseers belonging to the various shipping companies. Rough-and-tumble arrangements are generally wasteful, and it will be well if the present strike leads to a more truly economical method of bringing the work and the workers together.

THE Education Committee connected with Essex Hall have, with the aid of their energetic secretary, the Rev. W. Copeland Bowie, issued a very promising programme of lectures for the ensuing season, and there can be little doubt that the efforts which have been unsparingly made to increase the usefulness of the Hall as a centre of education will be abundantly successful. The inaugural meeting of the session will be held on Wednesday, Oct. 2, when Sir Philip Magnus will give an address. Lectures on "Astronomy" will be given by Mr. E. J. C. Morton, M.A. (St. John's, Cambridge), and on "Shakespeare's Historical Plays" by Mr. H. E. Malden, M.A. (Trinity Hall, Cambridge). Other courses provided are on "The Beginnings of Christendom," by the Rev. W. G. Tarrant, B.A.; "Elementary

Music," by Mr. J. Westwood Tosh; and "The Laws of Health," by Dr. F. R. Walters, of the North London Consumption Hospital. Admission to the lectures will be obtainable for a very low fee, and the advantages of the students' association and reading-room are offered at a nominal subscription. In November Public Lectures will be delivered, admission free, by the S. A. Brooke, M.A., on "Shelley;" by Mr. T. L. Worthington on "The Housing of the Poor;" by Mr. W. Lant Carpenter on "From London to Vancouver's Island and Back;" by Geo. Ricks, B.A., on "Hand and Eye Training;" and by the Hon. E. Lyulph Stanley on "The Future of Elementary Education in England." We cordially recommend the movement to the interest and support especially of readers in the metropolis.

A CURIOUS incident was reported in the papers this week. A curate was engaged by a resident clergyman to assist him in parochial duties for a season, and would appear to have been so far satisfactory that the clergyman took the opportunity of becoming temporarily non-resident, and of leaving the curate (whose services were to be obtained cheaply) practically a *locum tenens* instead of a mere assistant. Cheap as he was even, at his own price, the curate had to sue his superior for what he considered a proper remuneration, and won his suit. In the evidence it was alleged, according to report, that the curate "preached nine sermons" on Good Friday, a statement which is probably based on the fact that he had to participate in nine "services," so-called, on that day. The occurrence of so many "services" on Good Friday is, so far as we are aware, a comparatively recent thing in the Anglican Church, and apparently the fashion is spreading. To what benefit of human soul these feverish functions are performed it is not given to any but the initiated to understand. Perhaps this is how modern Christians of this sort imagine Paul gloried in the Cross of Christ, only we should like to hear his opinion about them, if it were possible.

WE referred last week to the success of Holloway College ladies in the Honours in German at the Intermediate Arts Examination of London University, the three ladies who were successful in this subject being all from that college. We are reminded that the ladies of Bedford College have been also remarkably successful in other subjects, and we have to congratulate the authorities of this institution on the good places obtained by their students. The names of four of them appear in the Pass List, and of four others in the Honours List. Of the two ladies taking honours in Latin one is from Bedford College, as are three out of the four successful lady students in English, and one out of the five who obtained honours in French.

A SHORT time ago we published selections from a letter written by a Hindoo resident in this country, in which the writer made it very evident that he had small faith in the successes claimed by Orthodox missionaries in India. An Anglo-Indian, writing to the *Manchester Sunday Chronicle*, relates a conversation with a Mussulman native respecting converts to Christianity, and the impression conveyed is of a character similar to that produced on the mind of our Hindoo correspondent. It is computed that about "one in 50,000" are nominally converted annually, and these, says Anglo-Indian's informant, are "the dregs of both Hindoos and Mussulmans." They are "the most debased and degraded of Indians—men who only assume Christianity in the hope of temporal advantage and preferment—and who fling aside their newly put-on faith, and laugh and scoff at your credulity the moment they find their hope frustrated. I could give you at least one hundred instances, but one will suffice. Not long ago a Mussulman, named Ally Khan, was converted by Mr. Jones, a missionary in Calcutta, and shortly after his conversion obtained an appointment, with a salary of 100 rupees a month, in the Baptist Mission Society. Here he contrived to embezzle 1,600 rupees, for which offence he was indicted in the Supreme Court, found guilty, and sentenced to a year's imprisonment in the Calcutta gaol. On hearing the sentence he exclaimed, 'In the name of the devil, is this

the reward of renouncing my religion? Farewell, Christianity! From this hour I am a Moslem again!" The same authority declares that the Romish priests no longer invite converts, but, knowing the true character of the natives who can be persuaded to change their faith, not only leave it to would-be Christians to present themselves voluntarily, but strictly warn them that no temporal advantage whatever is to be expected by the convert.

By the time these lines reach most of our readers "we" shall have left town for a few weeks, leaving the direction of our journal in willing and competent hands. In taking a holiday, for the first time since assuming the responsibilities of office, we are gratified to remember the many generous expressions which have reached us in the course of our arduous duties; and we are confident that our wishes for the pleasure and profit of readers of the *Inquirer* during our brief absence from its control are fully balanced by the cordiality of many friends, known and unknown, throughout the country. The important change in the price of our journal, to which the attention of readers has been already directed, will in the future render it increasingly important that the heartiest co-operation between the management and its supporters shall be maintained. Reserving for the present any further statement of the plans and intentions with which we shall engage in our new enterprise we take this opportunity of again commending the *Inquirer* to the zealous support of subscribers and friends.

CHURCHES AND SOCIETIES.

—O—

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

—O—

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A leaflet is just being issued by this Executive Committee, the following paragraphs being of special importance:—

"All annual subscribers are now members of the Association. The object of the late alteration of the rule relating to terms of membership was, to establish the Association on a more popular basis, and to appeal for support to the whole body of Unitarians, trusting to their liberality to give what they could afford, and not excluding any from equal membership on the ground of lesser means.

"The Association was formed to promote the principles of Unitarian Christianity at a period when Unitarianism was very little understood, and occupied a very different position before the public from that which it now holds; but the misapprehensions of that time are by no means passed away, and it is still necessary for many reasons to continue the work of past years, and to make clear to the public the real principles we hold.

"The Association strives in every suitable way, as new occasions arise, to meet this want of the time, to show to men the true drift of modern thought upon religious subjects, and, while rescuing them from old superstitions, to guard against indifference or unbelief, by offering to them a real religion which is at the same time earnest and Christian, reasonable and practical.

"If the question is asked, 'Why should we join the Association?' the answer is obvious, that all who are interested in this great object should surely unite in promoting it to the best of their power. Union is strength, and the addition of every new member will give new force to the Association. It would become an immensely greater power if it could speak and act in the name of all the Unitarians of the Kingdom."

After alluding to the practical work done by the Association in aid of struggling and new congregations, and to the possibilities of further extensions, the leaflet continues:—

"We invite friends to visit our book-room, in which may be seen a great variety of Unitarian books and pamphlets on sale. The important establishment which the Association maintains at its offices in Essex Hall is a welcome place of resort for inquirers, and a valuable agency of communication and correspondence with Unitarians all over the country, and with liberal thinkers generally at home and abroad.

"As the work of the Association increases year by year, it requires of course larger means, while the success of that work will best be secured by the moral support of increased numbers. All can do something, and every added member will be a new and real helper in the good cause of moral and religious enlightenment."

LONDON: BEDFORD CHAPEL.—The Rev. Stopford A. Brooke will be absent as usual from London for a lengthened period this fall. He is announced as the preacher at the American Unitarian National Conference, which will be held at Philadelphia in October.

PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE AND NEIGHBOURING COUNTIES.

ANNUAL SERMON BY REV. J. PAGE HOPPS.

As briefly stated in our last issue, this Conference, which was founded 1782, held its annual meeting at Stourbridge last week, the Rev. J. Page Hopps, of Leicester, being the preacher of the day. The following is the Sermon.

THE MINISTRY OF HELPFULNESS.

"I magnify mine office."—Romans xi. 13.

That is the translation of the Authorised version, which the translation of the Revised version ("I glorify my ministry") only helps to confirm.

A sympathetic reading of the connection abundantly shows that Paul had no thought of magnifying or glorifying himself, or of magnifying and glorifying his office as an office. There was nothing of official assertion in it—nothing of priestcraft, nothing of that appalling thing called "ministerial dignity." In fact, the reverse of all that is in it. He is repudiating all glory and honour, and simply says:—I am a messenger, and I have a charge; and I tell you I am willing to be, or to do anything for its sake. My ministry is everything. I possess me; I do not possess it. This one thing I do.

It is the utterance of a great anxiety; a great ideal, a great zeal. But, above all, it is the utterance of a great love.

And it is that last (love) which can alone make any magnifying of our office bearable; for, in relation to that office, love is everything. Here is the great secret. Learning is useful; eloquence is a help; being a gentleman is desirable; but the supreme thing is love, in the sense of sympathy, pity, humanity.

We often discuss what we can do to make our services more attractive. One says:—"We want a liturgy"; another: "We want more music, beauty, grace." I think we want more sympathy, more pity, more love; love in our prayers, love in our readings, love in our hymns, love in our teachings. So might we magnify; i.e., so might we make great and effective our ministry; our "cure of souls."

At the same time, it must not be lost sight of that a man with this great vocation must be himself in some ways great. He must not be

helpful guidance in it for strong men and women. So that, in every way, we must see to it that this great vocation does not suffer at our hands. "The fear of man bringeth a snare:" and the teacher must never be afraid. Especially is this the case if the teacher's special vocation or if his special circumstances call him into the field as a reformer. He is then a kind of sentinel or advance guard; and woe be to him if he is not conscious of his peculiar calling—if, from any motive, he descends to commonplace, or frivolity, or a poor estimate of his work. He may, in himself, be altogether unworthy of such a grave position; but he must, nevertheless, magnify his work.

But, in all this magnifying of his office, the true minister must make it perfectly plain that he is not doing that baneful and ridiculous thing—standing on his dignity—or that he is claiming anything for himself. He must be gentle, self-sacrificing, gracious, careful, and very pitiful. He must always make it manifest that he is mindful of a great duty; and that it is this which makes him what he is.

If any one is in any doubt about this great ideal of a true minister's vocation he has only to read the writings of the wonderful man whose words we are considering. The mere ritualist and the mere theologian would find little to justify them there. The priest by his sacramental efficacy, and the creed-man by his saving dogmas, might walk with Paul a little in some of the byways of his vivid and many-sided thinking; but when he went up to the height of his great argument, and magnified his office, they would be far below.

We, then, who put ritual and creed in the lower places, and are free to go up the mountain with Paul, and lay all possible emphasis on a ministry of human helpfulness and love—we ought to be able both to understand and to imitate him. Listen.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God. Not for that we have dominion over your faith, but are helpers of your joy."

There is the true magnifying of our office. It is magnified by the absence of masterfulness. It is magnified by tender self-yielding, by being the loving messenger of the God of all comfort, by accepting that best of all ministries—a helper of the struggler's joy.

"Preach the word," he said to the young Timothy, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching."

A delightful glimpse is that in almost the opening words of his Epistle to the Romans:—

"God is my witness, whom I serve with my spirit in the Gospel of his son, that without ceasing I make mention of you always in my prayers, making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me."

What a divine magnifying of his office have we here! No claim, but the reverse:—"I long to come to you that I may impart, that you may be cheered and established, and that we ("we," comrades—not priest and people—that we) may be "comforted together."

But that wonderful outpouring of emotion and affection in the First Epistle to the Thessalonians is unsurpassed for tenderness, pathos, beauty, and suggestive light.

"You yourselves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness. Nor of men sought we glory, neither of you nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

There is the true magnifying of his office—in self-surrender, not in self-assertion—following in that the great example of the Master, who was never so truly great as when he bore his cross, and died there on Calvary—that bloody cross, a greater throne than any which gold ever made costly, or precious stones adorned.

Popes and priests come here, and learn the secret of man's truest power. Come here, and learn your true vocation, your true greatness, your proper functions. Claim nothing, but surrender everything, and so be followers and servants of the great Son of Man.

Another side of this magnifying of his office may be found in those memorable words of Paul:—"By manifestation of the truth we have commended ourselves to every man's conscience in the sight of God." How rich and full that splendid saying! Nothing arbitrary here; nothing said on mere authority; nothing extorted out of fear. The one thing to attempt is the manifestation of the truth; the one thing to secure is the assent of the conscience; the one thing to remember is that we are in the sight of God. No room there for anything but the serious, fearless, humble servant and messenger of God; no weapon but the truth; no court of appeal but the human conscience, and no master but the living God.

And now I say that those for whom I speak to-day may put special emphasis into this prophetic saying. It matters not that we are but few. The vocation is the great thing, not the number of those who represent it. And I say that our vocation is one which we must magnify; not by our claims but by our fidelities. We represent the advance guard, the pioneers. There is no doubt as to that. All the churches have been going our way, and they are going that way now. Our spiritual ancestors stood where the main body of the churches and sects now stand, and we to-day stand where, in time, they will stand. Ours is the prophetic ministry. It is not priestly, it is not creedal, it is not sectarian; it is essentially prophetic. It is a great claim, and it seems to suggest a great following; but that is not so. That really narrows us, so far as our following goes. Human nature, at its present stage, is still greatly influenced by external things, by a saving priesthood, a saving ritual, a saving church, a saving creed, and we who forego these things and appeal only to the spirit, must expect to find a response with but

few. The time will come when the spirit will suffice, and when it will be enough to have the witness in yourself; but, as yet, the majority are but as children, and they cling to a visible mediator, a father confessor, a saving sacrament, holy water that can be felt, beads that can be counted, a way of salvation that can be perused in a book, or be even put into the mouth!

But if we once penetrate beyond those who have been reached and prepossessed by the accredited Churches, and find the unsophisticated world beyond, we shall there find a wide and really wonderful field for our sowing and reaping. In a sense that is positively thrilling, every one of us might say: "I magnify mine office"—just as Paul did when opposed by the jealousy and contradiction of the Jews, he greatly said:—"Lo, we turn to the Gentiles." I would to God we could turn to the Gentiles—to the churchless multitudes that never seek our church, but that are waiting for our rational, sympathetic, inspiring teaching. As sure as I am of anything, so sure am I that (whether we can do it or not) the work of winning these wanderers—these churchless crowds, these modern Gentiles—lies nearest to our hands. They are not hampered by dogmatic traditions. They have not had their common-sense and mother-wit stained and sophisticated by mediæval beliefs. They are naturally rational, and of course uncommitted; and everything we have to tell them would at once commend itself to the average reason and conscience, and to the unperverted love of simple natures. Would to God we could so magnify our office; and greatly do His work in the world! Some time ago, Mr. Huxley, in his vigorous and brilliant way, drew the picture of an ideal church which, I venture to say, is truer to our ideal than to any other, and is more logically true for our church than for any other—a church which should be a blessing to the community—a church in which, week by week, services should be devoted, not to the elevation of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few, a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets, compared with peace and charity.

For such a church he predicts a success which, I am sorry to say, seems to me unlikely yet. He says:—"Could such a church be opened on recurring Sundays in every community, the dead old dogmas of theology being scrupulously left out, and everything like priestly caste and authority being left out, there is no question whatever that it would be filled with eager attendants. For people in these latest days of mental and spiritual enlightenment do not care to go to hear a minister of any denomination discourse in his drowsy way on the trinity, the atonement, salvation by faith, and the everlasting torture of human kind; nor on historical Christianity and the example of the so-called saints, either; but they would flock in increasing numbers to the illustration, by capable preachers, of an ideal of pure, just, and true living; to a place where they knew they would find ever so brief a rest in the contemplation of the higher life which is possible for all; and to a place where, apart from all associations of daily strife and business, they would be led and have leisure to think how small are the rewards they labour for and covet, in comparison with the possession of true peace and genuine charity."

I doubt the great success, though I have no doubt about the greatness of the ideal. I doubt whether Mr. Huxley himself would attend such a church. But that is not the question. The ideal must be kept pure, and the beauty and divineness and greatness of it must not be tested by votes.

That must be my concluding word of consolation; for it is a fact that the most reasonable church in Christendom is almost its smallest. I think at present it is inevitable. The world is still in its childhood, and is influenced more by pictures and spectacles than by ideas. This is why the Established Church is crowded—and largely by persons who scarcely ever reflect upon its doctrines, or who reflect upon them only to discard them. They like the music, the company, the thin veil of mystery, the sensation of being in the stream. Occasionally one goes from us with the confession, "You know I am still a Unitarian in my opinions." Such persons may, perhaps, be regarded as our colonisers; but with this difference, that, whereas colonists usually go forth to seek their fortune, these too often go from us because they have made it. It is sad; but it is the poor world's way.

But what remains for us? Nothing but the glory of going on. What may come of that not one of us can tell. As we go on, the comrades may be fewer instead of many; the way may become rougher; the music of hope may die away, and nothing may happen as we expected. But if we are patient and observant, and plod less in our own poor way, but mount more often the hill of the Lord, we shall find that in other ways God fulfils Himself, and that by other messengers the full-voiced angels speak. But "they also serve who only stand and wait."

Not for us the making of bargains with our Lord ; not for us the assurances of rewards before we try. To one the cross ; to another the garland ; but to all the sacred call of Duty—that dear angel who seems so hard but is so kind—who binds us with her mighty hands :—

“But her bondage is so sweet ;
And her burdens make us strong ;
Wings they seem to weary feet,
Laughter to our lips, and song.
Freedom, make us free to speed
Wheresoever she may lead !”

FLAGG AND ITS FRIENDS.

THE following extract from *The Week*, a Sheffield newspaper, is of interest both on account of its personal allusions and of its description of the circumstances connected with the support of one of the most noticeable of our “country congregations.” The writer, who calls himself “Strephon,” dates from Buxton. He says :—

“Derbyshire, of course, centres its chiefest attraction in the palatial accommodation and fashion of Buxton, and the popular hydros of Matlock, Baslow, and Ashover ; but occasionally visitors are enticed out of the common paths of ordinary sojourners, and wend their way, at the instigation of some special authority, to places less known and more isolated. Such was the case with the writer on Sunday last. Carriages from Buxton, from Sheffield, and other places might be seen travelling over stony and hilly roads to a little straggling village, which presents the idea of having been built either before men had correct ideas of symmetry, or else when they had got tired of building to pattern, and had just ‘popped’ up the houses ‘anyhow.’ This little straggling village rejoices in the name of Flagg. Seven miles from a market town and five from a railway, it is necessarily primitive in the extreme. Its people manage to exist annually upon what some visitors to Buxton, for instance, would think only a moderate outlay for a week or two’s holiday. Here, however, in this unknown spot, is to be found a little Unitarian Chapel, where Robert Collyer, the blacksmith American popular preacher, and Brooke Herford, once of Sheffield, and many other well-known men have officiated.” (The chapel was opened in 1839 by the Rev. Chas. Wicksteed, B.A.) “The day of my visit the place was crowded. A bell was ringing for service, a choir of twenty voices had travelled thirty miles to be present, and the preacher was the Rev. Lawrence Scott, of Denton, brother of the editor of the *Manchester Guardian*. Friends from Sheffield, Buxton, and other places crowded the handsome little conventicle. Mr. Scott has made for himself a reputation beyond the usual form of a minister. He paid a visit to the African region rendered illustrious by Livingstone and others, viz., Karouja-Mwakysa, Tanoranyika, &c., the scene of the Arabs’ attack upon the natives two years ago. Mr. Scott has done a great deal to rouse up the English feeling to the necessity of more protection than at present exists for the civilising labours of the missionary and friendly natives against the oppression and attempted slavery raids of the Arabs in those districts especially. He went out more for a holiday trip than anything else, having as a relative a resident Consul ; but he had to take upon himself unexpectedly the part of martial defender. The pamphlet recently published, entitled ‘The Later Arab Invasion of East Central Africa,’ has caused a good deal of excitement, and, therefore, Mr. Scott was listened to with appropriate interest as he referred to his visit ; and especially when he gave a very brief but thrilling account of one missionary whose name figures in the pamphlet referred to. ‘Alfred Bain,’ a young man who, after endearing himself to the natives, ‘his boys,’ as he called them, for six years—for whom they were ready to lay down their lives—had only during the last week died of personal exhaustion in missionary work, just at the moment when he was expected home for a holiday. Mr. Scott gave an eloquent description of the self-sacrificing work of this good man. Very different, thought I, as I left the service, such an anniversary as this to many of the sentimental conventional forms on similar occasions. Here is an audience composed of rich and poor, all impressed with a sense of responsibility in regard to religion high above mere excited sentiment. Surely, the little village of Flagg has sounded a note of national importance on this same Sunday, and in this little practically unknown Unitarian Conventicle. I learnt afterwards that to Sheffield may be given to a large extent the credit of supporting this free worshipping place. The Bramleys, Hobsons, Hunters, and many other well-known names in connection with Liberal Christianity have been among its chief supporters.”

The name of Mrs. Scott, of Stockport, should be added as that of an invaluable friend. For several years gratuitous services have been arranged for by Mr. C. Woollen, of Sheffield, who is helped by a devoted band of lay preachers ; he, or one of them, being seen Sunday after Sunday trudging their way over the Derbyshire hills the year through. The Rev. R. Cowley Smith, of Buxton, also renders valuable service. Strephon says in conclusion, “Mr. Woollen was to preach in the evening, and I wended my way over the hills, feeling sure the spirit of truth and affection and religion was still alive, and that the world is not all bad.”

THE late Mrs. Madge, whose will was proved on the 1st inst., bequeathed £100 to the Domestic Mission.

NOTES AND COMMENTS.

—O—

THE pleasant and genial visit of the Archbishop of Canterbury to Mr. Joseph Sebag Montefiore, High Sheriff of Kent, is the occasion of a leader in the *Jewish Chronicle*, which quotes his testimony to the character of the Jewish working men. “The Jewish poor, by their industry, their thrift, their purity, set an example to be imitated by the poor populations among which they dwell.” We shall most likely and very rightly see those words quoted again when new appeals are sent forth for “Christian missions” to the Jews.

OUR contemporary makes the following remarks in the course of its article :—“We are all of political creeds except the political dissenter. Dissenters we are not, but dissented from, since we are older than Augustine, as he is older than Cranmer, and he than Wesley.” That is curious. Surely the Church of England, whether it dates from the time of Augustine’s mission, or from the days of the old British Church—as some will have it—has been always made up of “sinners of the gentiles,” and therefore has never dissented from Judaism. “Dissenter” seems to be an unpopular term ; but although it would be possible to contend that Adam and Enoch were Unitarians, and that therefore their religion is the oldest, we suppose both Unitarians and Jews will be considered dissenters as long as they reject the Athanasian Creed and refuse to go to church.

A CORRESPONDENT of the *British Weekly*, signing his name in full, charges the Wesleyan Missionary Society with what the world calls sharp practice. The annual report for 1888 announced on its outer cover that there was a debt of £16,869. The Society at that date had a surplus of £4,357. The latest annual report gives a deficiency of £9,382, when there is actually a surplus of £11,844. The difference is caused by the suppression of a certain reserve fund from legacies above the annual average. This reserve, though the items composing it are mentioned in the report, is so entirely ignored that appeals have been constantly made to wipe off the Society’s debt, at the very time when there was a considerable surplus in hand. If the allegation is entirely correct (we have not all the last five years’ reports by us to verify it), it certainly deserves mention, to say the least.

A PROPOSAL to organise Ritualism by establishing a “school of English ceremonial” is meeting with acceptance. The Ritualists seem to see that it is impossible to insist on the overwhelming importance and Divine authority of ceremonies which are hardly ever performed alike in two churches ; they need some central committee to direct what may be done, what must be done, and what may not be done. For, as the preface to the Prayer-book remarks, “heretofore there hath been great diversity in saying and singing in churches within this Realm.” It is proposed, therefore, to establish a body which shall be in the English Church what the “Sacred Congregation of Rites” is in the Roman. It is suggested that such a body would be strictly loyal to the text of the Prayer-book ; but it will be needful as well to be loyal to the English Parliament, which, after all, will have the final word in matters relating to the English Church ; that is the awkward fact which Ritualists refuse to face.

WE do not remember ever seeing a kind word for Voltaire in an Evangelical periodical till the *Methodist Times* of Aug. 15, came into our hands. It is written by Mr. W. F. Moulton, of St. John’s College, Cambridge. His estimate of Voltaire does not differ essentially from John Morley’s. He says the key to Voltaire’s position is the fundamental fact that the Church of the eighteenth century was a ghastly failure. He declares that no man ever loved humanity, especially suffering humanity, more than Voltaire. That is perhaps an exaggeration, but a welcome one in the place where it stands. And for the pleasure of seeing a just and kindly estimate of the great unbeliever in a Wesleyan periodical one can excuse the rather misleading comparison of the thought of Voltaire to that of the “advanced Unitarians” of to-day. He must be an acute reader who can discover suggestions, say of Dr. Martineau, or the author of “The Soul’s Way to God” in Voltaire. None the less, it is a good sign of the times that even to the reputation of Voltaire some tardy reparation is made in an English Evangelical paper.

THE Rev. Thomas Champness, in the Wesleyan Conference, told some of his experience in the North. He once related the story of Joseph in a meeting in Rochdale, using “the first person” all the way through. “Ever since I can remember I lived with my father. He was a big farmer and had lots of goods. The first thing I could ever remember was my mother, who liked me very much. My father liked me a good deal, but he liked Benjamin a deal more,” &c. One

poor woman unacquainted with the Bible said "Eh! Did'st ever hear such a feller? He's gone thro' summat, 'as yon." Probably Mr. Champness is not the first preacher who has learned how effective anecdotes become when told in the "first person." We have occasionally heard a story told in that way which did not come from the Bible, but from much more modern books. But people like a man who has "been through summat;" they have a not unfounded notion that such a man is the likeliest to help *them* through. At the induction of a Calvinistic minister at a chapel in the West of England a generation ago, a brother minister told the congregation, "You have for your minister a man who has been dragged through hell for you," and the congregation accepted it as a capital recommendation.

LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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A BOOK OF THEOSOPHY.*

We noticed some months ago in these columns a book containing the "Dreams" of the remarkable lady whose early death removed a writer of works quite other than theosophical, and ranking highly in the literature of their several subjects. At that time we confessed to a certain fascination in reading the book referred to, although we could not, nor can, look upon it other than as the highly suggestive result of disordered imagination. To some extent the same criticism expresses our opinion of the book before us. Its enigmatical title is indicative of the style in which it is written, and while the mystic of any school may read it not only with interest, but with profit, it must be feared that the ordinary mind is not likely to derive much sustenance from it. The best treatment we can offer the book is to simply indicate its contents to our readers, and presenting several extracts, chosen fairly, as far as we can judge, leave them to come to their own conclusions in connection with a subject which for several reasons is attracting much attention just now.

The preface is by Mr. Edward Maitland, a gentleman who appears to have had close intimacy with Dr. Kingsford, and to have participated to some extent in her "illuminations." From his remarks we gather that the contents of the book are derived from experiences extending over fourteen years, the matter relating to their experiences being far from exhausted by the publication of this volume, and those which have preceded it. Anticipating the reader's very natural inquiry, the editor explains "the source and method" of these illuminations, and endeavours to make clear the import of what he conceives to be a new and divine revelation contained in them. He repudiates the suggestion that these visions are a result of the use of drugs, or that they were induced by "animal magnetism," "mesmerism," "hypnotism," or other artificially produced abnormal condition:—

"All that was or could be done on this behalf was the promotion of the interior conditions favourable to the reception of them. And these conditions consisted, not in the search for phenomenal experiences—though these would sometimes occur—but in the intense direction of the will and desire towards the highest, and an unchanging resolve to be satisfied with nothing less than the highest, namely, the inmost and central *idea* of the fact or doctrine to be interpreted; the motive also being the highest, namely, the emancipation, satisfaction, and benediction of souls, our own and those of others. As will be seen from this book, the majority of her illuminations were received during natural sleep, some in satisfaction of their recipient's own difficulties, and some in immediate response to needs and mental requests of mine, of which she had no cognisance, and surpassing her ability to have satisfied. And not unfrequently the responses surpassed the ability of either of us to comprehend them at the time—though invariably coming through the consciousness—and only on our subsequent advance in perceptivity did they fully disclose their significance, thereby proving their independence of our own limitations. They never failed, however, sooner or later, to demonstrate themselves to us as necessary and self-evident truths, founded indefeasibly in the very nature of existence; and never did we finally accept and use them until thus demonstrated to and recognised by us both. And such, precisely, is the authority to which appeal is made on their behalf, and in no way to book, person, or institution—however sacred or venerable—or even to the manner of their communication, veritably miraculous though this was, as the term miracle is wont to be understood."

The spirit, then, "spontaneously operating in a soul duly luminous and responsive" gave these messages to the mind of Dr. Kingsford, and this attainment of "inwardness" is being "clothed with the sun" of full intelligence. Dr. Kingsford's own angel-genius declared that the method of this revelation was "entirely interior," because his "client" was a "soul of vast experience, knowing all things of herself,

and needing not to be told; who was being divinely enabled to recover in this incarnation the memory of all that was in the past, expressly in order to give the world the benefit of the holy and inner truth of which she was the depository." Mr. Maitland, for his part, declares that he and the lady in question were at first of an utterly sceptical turn of mind, though by studying "parallels" and "announcements," Biblical and otherwise, they became convinced that precisely such an illumination as that which they claim to have received was predicted for the exact time when it occurred; this illumination being it seems, identified under such various descriptions as "the return of the Gods," "the reign of Michael," "the breaking of the seals, and the opening of the Book," "the second advent," "the 'number'—or period—of the 'Beast,'" and "the end of the world"; each of these phrases implying the downfall of the world's materialistic system.

The Divine Revelation thus vouchsafed is the "Gnosis," of which the key has been taken away by the false guardians of Christianity. The way to acquire this "Gnosis" appears to be "inward purification," "which is the sole secret of the Christians." Ecclesiastical Christianity is doomed to wither away under the proclamation and spread of this new and vitalising "knowledge;" understanding is to become the basis of faith; spirit and not substance is to be worshipped; matter as well as force are to be taken up into the divine unity; the doctrine of a "multiplicity of earth lives," involving the Hindu conception of "Karma," is to supersede the present gross doctrines of redemption; and in general there is to be taught a new esoteric Christianity, "in which all philosophy, religion, and poetry, are to be fused into a unity," as Schelling prophesied. The student desirous to understand these things is invited to peruse the illuminations of Anna Kingsford, who, according to her friend, "must sooner or later be recognised by all competent judges as having made at once to science, philosophy, morality, religion, and literature at large, and especially to that of our own country and language, a contribution of an order, unique, unsurpassed, and in certain respects of supreme moment, unequalled and even unapproached."

It is only fair to the reader who has been patient thus far to give one or two samples of these highly valued contributions to philosophy, religion, and literature. We are compelled by exigencies of space to select comparatively short extracts, and thus to miss the Vathek-like dreams, which are usually longer. We give Chapter ix. of the first part which is entitled—

CONCERNING THE PROPHECY OF THE BOOK OF ESTHER.

"The most important book in the Bible for you to study now, and that most nearly about to be fulfilled, is one of the most mystic books in the Old Testament, the book of Esther.

"This book is a mystic prophecy, written in the form of an actual history. If I give you the key, the clue of the thread of it, it will be the easiest thing in the world to unravel the whole.

"The great King Assuerus, who had all the world under his dominion, and possessed the wealth of all the nations, is the genius of the age.

"Queen Vasthi (*sic*), who for her disobedience to the king was deposed from her royal seat, is the orthodox Catholic Church.

"The Jews, scattered among the nations under the dominion of the king, are the true Israel of God.

"Mardochoi the Jew represents the spirit of intuitive reason and understanding.

"His enemy Aman is the spirit of materialism, taken into the favour and protection of the genius of the age, and exalted to the highest place in the world's councils after the deposition of the orthodox religion.

"Now Aman has a wife and ten sons.

"Esther—who, under the care and tuition of Mardochoi, is brought up pure and virgin—is that spirit of love and sympathetic interpretation which shall redeem the world.

"I have told you that it shall be redeemed by a 'woman.'

"Now the several philosophical systems by which the councillors of the age propose to replace the dethroned Church are one by one submitted to the judgment of the age; and Esther, coming last, shall find favour.

"Six years shall she be anointed with oil of myrrh, that is, with study and training severe and bitter, that she may be proficient in intellectual knowledge, as must all systems which seek the favour of the age.

"And six years with sweet perfumes, that is, with the gracious loveliness of the imagery and poetry of the faiths of the past, that religion may not be lacking in sweetness and beauty.

"But she shall not seek to put on any of those adornments of dogma, or of mere sense, which, by trick of priestcraft, former systems have used to gain power or favour with the world and the age, and for which they have been found wanting.

"Now there come out of the darkness and the storm which shall arise upon the earth two dragons.

"And they fight and tear each other until there arises a star, a fountain of light, a queen, who is Esther.

"I have given you the key. Unlock the meaning of all that is written.

"I do not tell you if in the history of the past these voices had part in the world of men.

* "Clothed with the Sun," being the Book of the Illuminations of Anna (Bonus) Kingsford. Edited by Edward Maitland. Redway, pp. 314.

"If they had, guess now who were Mardochi and Esther.
"But I tell you that which shall be in the days about to come."

One paragraph of "philosophy" will probably suffice for present purposes; it is from a chapter—

CONCERNING THE SOUL.

"When a person dies a portion of the soul remains unconsumed—untransmuted, that is, into spirit. The soul is fluid, and between it and vapour is this analogy. When there is a large quantity of vapour in a small space it becomes condensed, and is thick and gross. But when a portion is removed the rest becomes refined, and is rarer and purer. So it is with the soul. By the transmutation of a portion of its material the rest becomes finer, rarer, and purer, and continues to do so more and more until—after many incarnations, made good use of—the whole of the soul is absorbed into the Divine Spirit, and becomes one with God, making God so much the richer for the usury. This is the celestial Nirvāna. But, though becoming pure Spirit, or God, the individual retains his individuality, so that instead of all being merged in the One the One becomes Many. Thus has God become millions. We, too, are legion, and therein resemble God. God is multitudes and nations, and kingdoms, and tongues. And the sound of God is as the sound of many waters."

Further on we get chapters concerning the Greek Mysteries, the Great Pyramid, Paul, Jesus, the Mysteries of God, and many more important things. The third part is wholly taken up with what is called THE VISION OF ADONAI, the afflatus having come upon the mystic lady one night in Paris when she was "gazing upon the moon," and its first effect having been to lead her to pray that she might "be taken to the stars and behold all the glory of the Universe." This is how she subsequently expressed herself, mingling her utterances with "moans and cries of anguish":—

"Oh, I see masses, masses of stars! It makes me giddy to look at them. O my God, what masses! Millions and millions. *Wheels of planets!* O my God, my God, why didst Thou create! It was by Will, all Will, that Thou didst it. Oh! what might, what might of Will! Oh, what gulfs! what gulfs! Millions and millions of miles broad and deep! Hold me—hold me up! I shall sink—I shall sink into the gulfs. I am sick and giddy, as on a billowy sea. I am on a sea, an ocean—the ocean of infinite space. Oh, what depths! what depths! I sink—I fail! I cannot, cannot bear it!

"I shall never come back. I have left my body for ever. I am dying; I believe I am dead. Impossible to return from such a distance! Oh, what colossal forms! They are the angels of the planets. Every planet has its angel standing erect above it. And what beauty—what marvellous beauty! I see Raphael. I see the angel of the earth. He has six wings. He is a god—the god of our planet. . . . Oh, the dazzling, dazzling brightness! Hide me, hide me from it! I cannot, cannot bear it! It is agony supreme to look upon. O God! O God! Thou art slaying me with Thy light. It is the throne itself, the great white throne of God that I behold! Oh, what light! what light! It is like an emerald? a sapphire? No; a diamond. In its midst stands Deity erect, His right hand raised aloft, and from Him pours the light of light. Forth from His right hand streams the universe, projected by the omnipotent repulsion of His will. Back to His left, which is depressed and set backwards, returns the universe, drawn by the attraction of His love. Repulsion and attraction, will and love, right and left, these are the forces centrifugal and centripetal, male and female whereby God creates and redeems. Adonai! O Adonai! Lord God of life, made of the substance of light, how beautiful art Thou in Thine everlasting youth! with Thy glowing golden locks, how adorable! And I had thought of God as elderly and venerable! As if the Eternal could grow old!"

Here we must close the book; there is a great deal more for him who finds amusement in this sort of thing. But we confess ourselves more saddened than amused by it.

TWO NOVELS.*

BOTH these tales are pleasant, healthy reading, and the reader feels himself in the company of natures sound and gentle as he peruses them. In each there is a definite problem to be contemplated, and each is written in a wise and candid spirit likely to attract the sympathy of every judicious mind. With all their seriousness of purpose it may be fairly said that they are good tales also. In the shorter book the authoress has given us a picture of a young and ardent girl who, having come suddenly into great wealth, finds it not so easy to pursue the golden threads of public duty in the tangled "Web of Life" as in her days of humble poverty she had imagined. Peggy Meredith, an orphan child, is adopted by a stern and narrow-minded "provision merchant," who ultimately leaves her his immense fortune. She has formed ideals natural to the class of life in which her miserly protector continued to live up to the last, and when she and his old maiden sister have to enter upon the possession of the newly purchased Lyonwood Hall upon his decease, they are naturally perplexed with the duties and responsibilities devolving on them as proprietors of a large country estate. Gifted with beauty, but also

with sense and sincerity, the young woman startles the local families with her "radical" notions respecting game-preserving, sanitary improvement, land tenure, and the like, and the moral of the story on this side is that no individual effort running directly counter to the established system of things is likely to be of immediate benefit to society. The solution of the difficulties oppressing society is to be reached by gradual diffusion of nobler ideas of duty through all classes. The principal characters of the book, in addition to those whom we have named, include two brothers, sons of the former dissolute owner of Lyonwood, one of them selfish and destitute of principle, the other—at first Peggy's steward, and subsequently her husband—a former professor in an Australian college, and a devoted student of the philosophy of Aurelius and Epictetus. (By the way, the work of the latter is named the "Euchiridion"—at p. 244, possibly by a missprint.) There are also glimpses of county family life set side by side with scenes of poverty in Liverpool; and the extreme views of crude reformers, such as are found plentifully in debating societies everywhere, are presented in an honest and sympathetic, though humorous way in the delineation of Thomas Greenwood, the young grocer who puts up for a county seat against Sir Arthur Fitzgerald. Although not without defects of construction the tale is decidedly interesting, and leaves a good impression on the mind.

"Common Clay" discusses a more personal aspect of the social problem. We are introduced to a girl, of half-gipsy origin, discovered at a farm-house, and "taken up" with passionate love by a young artist who ought to have known better, and placed in the trying circumstances of being shaped into a lady fit to be his wife. Her "common clay" has its own natural beauty; but, as might be expected, the material will not lend itself to the fine working that goes to moulding a cultivated woman. The chief interest of the book centres in the discrimination of the character of this strong-willed child of nature, and that of the ladies with whom she is brought into contact before her contemplated marriage with the artist-lover. Mrs. Martin writes of women as women only can, and her pictures of young and elderly ladies are alike more charming and veracious than the masculine pen could be expected to delineate. The girl who ultimately secures the heroine's place is a very sweetly harmonised being, and Catullus himself might be delighted with this living portrait of Lesbia with her sparrow. The male characters are more shadowy forms, and it may be taken as a proof of the authoress's skill in making her heroine so charming that if we have any disappointment in the book it is that her hero seems hardly good enough for such a prize. How the wild bird ultimately flies back to her game-keeper in the woods, and each Jill has her Jack at last, must be left to the reader to discover. There is no foolish over-accentuation of the differences between natures differently bred, but the story shows once more the truth of the old adage that each will after kind. We must congratulate the writer on the production of a book so redolent of delicate sentiment and so faithful in observation of female character. X.

AFTER NOONTIDE.*

THE selections in this little volume have been made, the compiler tells us, in order to present a cheerful view of the afternoon of life, and of its pleasures, possibilities and hopes.

She has been remarkably successful, not only in the choice of her excerpts, but in their freshness. Although she has brought out of the treasure-house of our literature things new and old—more than half of her 130 authors are our contemporaries. Of these some five and twenty still wield the pen, and many of the others have but recently laid it down. There are ten or twelve translations from ancient and modern classics. The remainder of these viands "for the nourishment of the soul," to quote the Alexandrian motto, are drawn from that rich library contained in our own ample language.

Perhaps the best way to read a book like this is to turn to the index, choose an author, either on the ground of old or new acquaintance, and read all the passages by him. We can thus see his mind in different moods and on various themes.

Here are the names of a few of the writers who furnish the *ménage* for this charming feast:—

Amiel and Michel Angelo; Browning and Bryant; Chevreul and Mrs. Child; Emerson and George Eliot; Garrison and Gannett; G. Herbert and O. W. Holmes; Lander and Lowell; Milton and Martineau; Theo. Parker and Sydney Smith; Blanco White and Mountford; Shakspeare and Ruskin; Wordsworth and Whittier.

To choose a plum where all are ripe is not easy, and our space will not admit more than two or three. The passages from Dr. Martineau all bear on the great change which awaits every one of us. Here is the latest, just "before Curfew," as it were:—"The old man freely blesses God, that when, from its altered ways, the world has become

* "The Web of Life," by Blanche Atkinson; 1 vol. pp. 356. George Allen, Orpington, Kent. "Common Clay," by Mrs. Herbert Martin; 3 vols. Ward and Downey.

* "After Noontide." Selected by Margaret E. White. Houghton, Mifflin and Co. Boston, 1888. (London Agents: G. P. Putnam and Sons.)

no longer congenial to him, he is permitted to leave it; and he can rejoice that those who remain behind behold it with different eyes, for he recognises and admires God's law, that those who are to live in the world shall not be out of love with it. From the mental station which he occupies, it certainly seems as if twilight were gathering fast, and leading on the night; and so, for two things, he is thoughtful; that the vesper-bell flings its note upon his ear, and calls him to prayer and rest, and that on others of his race, who gaze into the heavens from a different point, the morning seems to be rising, and its fresh breeze to be up, and the matin rings its summons;—for always there must be prayer; only at dawn it leads to labour, and at eve to rest."

Here is Emerson's proof of immortality:—"Higher than the question of our duration is the question of our desiring. Immortality will come to such as are fit for it, and he who would be a great soul in future must be a great soul now. It is a doctrine too great to rest on any legend—that is, on any man's experience but our own. It must be proved, if at all, from our own activity and designs, which imply an interminable future for their play."

One poem only can be given. It opens up a fair prospect for all who date from 1820. The author is W. P. Tilden:—

"Threescore and ten! Welcome the goal!
Time cuts no notches on the soul,
Only the body feels his blade,
Man is of spirit-fibre made.

Threescore and ten! What blessings rare,
How deep, how rich, how sweet, how fair,
Are circled by that olden span
That notes the earthly life of Man!

Threescore and ten! No iron gate
Is shut and locked by cruel fate;
But golden gates are open set,
Leading to greener pastures yet.

Threescore and ten! What though the eye
Grow dim to things that near us lie,
The lengthening vision, looking far,
Sees light beyond the farthest star.

Threescore and ten! What though the ear
Refuses every voice to hear,
'Tis but to listen, calm and still,
To voices of His whispered will.

Threescore and ten! This Pisgah height
Brings the old Promised Land in sight,
Whose clusters rich of love and truth
Yield nectar of immortal youth."

R. M.

SHORT NOTICES.

The Pulpit Commentary. Edited by H. M. Spence, D.D., and the Rev. J. S. Exell. *St. Luke*, Vol. II.—We have already indicated the character of this portion of a very voluminous work in our brief notice of the first volume of the Commentary on *St. Luke's Gospel*. The "Commentary" itself is scholarly within the narrow range of "Evangelical" scholarship, but does not go deeply into critical questions. The appended Homiletics by Dr. Marshall Lang of the Scotch Presbyterian Church are often interesting, if not particularly valuable. The Homilies by various writers are simply weak dilutions of the Gospel narratives, often inane, sometimes absurd. The whole work now rapidly approaching completion is of little value to real Biblical students, and is addressed chiefly to the requirements of the large class of preachers who want mildly orthodox expositions and ample materials for what are called "Gospel sermons." (Kegan Paul and Co. Price 10s.)

The Expositor, Vol. IX., contains a portrait of Dr. Cheyne, the courageous and yet sympathetic leader of the higher criticism among Churchmen of our day. The volume is more noticeable for Professor F. Delitzsch's apologetic papers than for anything else, though Professor Ramsay's articles on "Phrygian Monuments," and Dr. Jessopp's on "Primitive Liturgies," call for special mention. We confess ourselves really unable to enjoy or profit by Dr. Bruce's long series of "Comments on the Epistle to the Hebrews," a fact which may be owing to a sad want of appreciative power, or to the necessary poverty of arguments based on jejune assumptions concerning the character of God and the function of Christ. (Hodder and Stoughton. 7s. 6d.)

The Universal Review contains a very striking article on "Protection in France," from which it would appear that the French have made a very bad bargain in receding from the Free Trade principles to which at one time they made decided advances. Professor E. Moore gives a lengthy essay on Sicily, and its connection with some of Dante's characters, and M. G. Sonazin supplies a sympathetic article (in French) on Tennyson. Mr. E. Garnett's story continues on its "realistic" way, and an anonymous author keeps him in countenance by some lugubrious reminiscences of an old bachelor. The introduc-

tion of music into a leading monthly is another novelty; if it is to be kept up as a feature of the Review we hope the editor will aim at a higher level of excellence in such contributions than he has been able to secure in the pictures. The frontispiece to this number is of very high quality, but the illustrations of the article on Jezebel are only excusable by having to accompany such an absurd literary performance as that is.

Fraudacity: West Indian Fables Explained, by J. J. Thomas, author of "The Creole Grammar." It is impossible to read this indignant rejoinder to Mr. J. A. Froude's "Bow of Ulysses" without sympathy. Mr. Thomas pleads inexperience in this kind of literature, and is fully sensible of the difference perceptible between his style and that of our traveller-historian; nevertheless, he has so much the better case as a resident in the West Indies that what his book lacks in grace it gains in force of conviction. Of course it should be read with Mr. Froude's book at hand in order to perceive how completely the author exposes the mistakes into which the traveller, undeterred by his "Oceana" experiences, fell by inadvertent haste and superficial observation. Mr. Thomas, who writes for his own people, the blacks, gives the reader fresh hopes for the future of that race, and fully proves that there is less mere simiosity about them than Mr. Froude concluded. Whether they are quite developed into the stage when they can profit most by purely democratic institutions is another matter. (Fisher Unwin. 6s.)

The Story of the Nations: The Hansa Towns, by Helen Zimmern.—This volume, though not strictly confined to the story of a nation, is well worthy, both by subject and treatment, to occupy a place in the valuable and interesting series of which we have already noticed so many volumes. The Hanseatic League, which is the name by which the Teutonic trade federation of the thirteenth, fourteenth, and fifteenth centuries is best known to English readers, has hitherto received so little justice among our historians as never to have been the subject of a separate volume. How much of romance, how much more of benefit to mankind, gathers about this valiant attempt at commercial co-operation the pages before us amply testify. Its beginning takes us to the age when popular agitation, such as is associated with the name of Simon de Montfort and with the rise of the English House of Commons, commenced a living strife which six centuries have failed to abate. Miss Zimmern traces the rise of this guild of industrialism from a remote date in the age of militarism, and dignifies the communities on islands and peninsulas that fringe the Baltic with the credit of leading the way into this new world of commerce. How the stout adventurers added new ideals of law and system from generation to generation, and how the sword came to be a familiar weapon even in the hand of the trader, what Waldemar achieved, and what he lost to the sturdy citizens of Dane-land; how, in the course of time, the ban of the House became more terrible than sentence of Emperor or of Pope; how luxury and splendour crowned the enterprise of the Leaguers; and then how the League declined—is a story full of fascinating material, and Miss Zimmern tells it in a spirit of sympathy that is infectious. We have met with more pretentious histories in the series, but with none more full of interest. The illustrations are, as usual, excellent. (Fisher Unwin. 5s.)

We have received the *History and Objects of the St. John's Ambulance Society*, by the Rev. W. Cowley Smith, of Buxton—a discourse in which the author explains and commends a very commendable movement which deserves to become even more popular than it is. (Price 2d.)—*Blackwood's English Grammar and Analysis for Standards II. and VII.* (Price 1½d. and 3d.)—*Report of the Twenty-ninth Annual Meeting of the Missionary Conference, Manchester.*—*Less Teaching and More Training*, by the Rev. J. J. Wright—the Paper read at the Annual Meeting of the Sunday School Association. (Essex Hall. 1d.)—*Salem Chapel and Independency in York*, by J. Vickery. (Chapman, York. Price 4d.)—*Third Annual Report of the Council of the Recreative Evening Schools Association.*—*The Queen-Empress's Promises: How they are Broken*, by Wm. Digby. (Indian Political Agency.) Also copies of publications by the Medical Battery Company, Limited, London, in which the merits of the Electropathic Belt system of cure are discussed by French and English authorities.

MANCHESTER: CROSS-STREET. APPOINTMENT.—The Rev. William Hamilton Drummond, B.A., has accepted the cordial invitation of the congregation of Cross-street Chapel to become co-pastor with the Rev. S. A. Steinthal. Mr. Drummond, who is the eldest son of Principal Drummond, of Manchester New College, graduated at London University in 1883, and after completing the theological course of M.N.C. continued his studies at Jena as Hibbert Scholar. His first pastorate began in 1887, when he was appointed to the North End Mission, Liverpool.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade begs to acknowledge with many thanks the receipt of £1 1s. for this Fund from Miss F. N. Lamport, and 3s. from Mrs. Barnby.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
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OUR DUTY IN INDIA.

THE House of Commons having wearily plodded through as much business relative to these islands as it could or would, has now among the mere odds and ends of the session the question of the Indian Budget to settle, and so get on to the holidays. Three or four members consider it their duty to carefully attend to this subject, but the vast majority are either too ignorant, or too indolent, or perhaps, to be charitable, too tired, to vex themselves with the cares of nations numbering in the aggregate fully 200 millions of inhabitants. It is regarded as a precious privilege of the Briton that his grievances shall be listened to before he is taxed; many a fierce debate rages, for instance, round the salary of an Irish functionary with whose doings there is dissatisfaction. It is well known that certain spirits of Carlylean temper are for solving the problem of Irish discontent by a strong dose of despotism, unmitigated by the diluting process of free parliamentary speech. This notion, however, has not received any general approval at present, and notwithstanding several manifest defects in our present system, a great many earnest men still cling with passionate attachment to what we call constitutional government. Some even go so far as to excite Mr. FROUDE's indignation and contempt by suggesting that men whose fathers were emancipated slaves may be consulted in open conference as to the sort of laws they wish to have enforced among them. Others there are who may with consistency, the consistency of tyrannising all round over every race not English, look with silent scorn on the futile process of bringing the condition and needs of our Indian Empire before the House of Commons. In their eyes the whole thing is a farce. They have no faith in the dusky Oriental. The more eloquently he pours forth the language which, though they were born to it, sputters out of their haughty lips in uncertain jerks, the more they distrust him. Like the Roman, they are content to be surly masters, but unlike the Roman, they are not disposed to become half-pleased patrons of eloquent slaves. For such politicians the fag-end of a session is just the time, if any time is fit, for the introduction of figures and the voting of taxes relating to the "niggers" or "black men" of the East. Their sympathy is rather with the bored and affronted official who has to go through the performance of submitting his doings to the enlightened representatives of our own enlightened constituencies.

But there are some scores of men in the House who neither profess to be admirers of the Carlylean principle of first finding your strong man and then letting him do as seemeth him good, nor to doubt that a much nobler principle in government is that of trusting men generally to become their own rulers as speedily as may be expedient. Of the sincerity of their professions in favour of self-government we cannot find any cause to entertain a doubt, except, indeed, their annually exhibited apathy towards this great Indian question be taken as a just ground of suspicion. It would really seem at times as if the sneers of those who despise democracy and delight to point to its dangers were likely to be proved true, and that none, or very few, of our legislators will really study the awful problems connected with the well-being of these many millions of our fellow-subjects, till such a study can be turned to account at the ballot-box. If such a reproach is to be averted it must be by a speedy reform. The isolated members who dare to be voted bores because they will obtrude the names of almost unknown provinces on the unwilling attention of the House will have to be largely reinforced if the British Parliament is not to be branded in history as so incompetent to govern as to be blind to the most significant signs of the times.

At the moment when the annual Budget for India is being once more hurried over, the report of the Fourth Indian National Congress comes to hand. It is a bulky folio of over 250 pages, and he would be sanguine indeed who should expect another man to read it conscientiously all through. Without insisting on any such

work of supererogation, it may be easily possible to discover and to briefly present the pith of the matters contained in it. If we mistake not, even the most superficial reader will be able to discern—*currente oculo*—abundant suggestiveness in the following account, condensed from the pages before us.

The Fourth Congress was held last December at Allahabad, a city which, we trust, we shall be pardoned for saying is in the heart of the peninsula of Hindostan, situated on the Ganges, and surrounded by famous names which recall the fierce struggles in the North-West Provinces in the days of the Mutiny. By selecting this city for their place of meeting the conveners completed a pretty regular quadrilateral in their wanderings, having made the first diagonal from Bombay (1885) to Calcutta (1886), and the second from Madras (1887) to Allahabad last year. Data are not supplied as to attendances at the Bombay Congress, but the unmistakable popularity of the movement is shown by the rapidly increasing numbers of delegates at the later Congresses. Thus at Calcutta we find a total of 431 delegates; at Madras in the following year 607 were present; and last December, largely owing to the extraordinary attack made upon the Congress by Lord DUFFERIN, the retiring Viceroy, just before, no fewer than 1,248 delegates attended.

"Looking now," says the Report, "to the constitution of this very large body of delegates, nothing, as we shall see, could well be more thoroughly representative. If we turn first to creeds and races, we find that there were 965 Hindus (including members of the Arya and Brahmo Samajes, &c.), 221 Mahomedans, 22 Native and 16 European Christians, 11 Jains, 7 Parsees, and 6 Sikhs; the comparative paucity of these latter being due, solely, to the fact of there being, as yet, very few Sikhs sufficiently educated to serve advantageously as delegates. If we consider next the positions occupied by these gentlemen, whether hereditary or as public men, we find that there were amongst them 6 Princes, 4 Rajahs, 17 Nawabs, 3 Sardars, and 54 members of noble families; again, there were 3 members of Council, 73 Honorary Magistrates, 12 Chairmen, 19 Vice-Chairmen, and 127 Commissioners of Municipalities, 10 Chairmen and Vice-Chairmen, and 69 Members of Local and District Boards, 27 Fellows of Universities, 3 Public Prosecutors, 1 Coroner, &c. Lastly, if we consider their occupations and professions, we notice 455 in one branch or other of the legal profession, 42 in the medical profession, 5 engineers, 127 merchants and traders, 85 bankers, 73 editors and journalists, 297 landed proprietors, 102 inferior landholders, 17 ryots or cultivators, 2 artisans, 7 shopkeepers, 31 clergymen, missionaries, priests, and religious teachers, 59 educationalists, principals, and professors of colleges, masters of schools, and public lecturers, 6 printers, 18 contractors, &c. The number of cultivators, artisans, and petty shopkeepers is very small; but this was not because these classes did not widely interest themselves in the elections, but because as a rule these classes elected men better educated than themselves; often their landlords, where they were on good terms with these; their favourite lawyers, where they were not; or, again, men known to every one as upholders of the national cause."

When the movement began which has led up to such a Congress as this there were, of course, but a comparatively insignificant number of natives who were acquainted with it; but the Report claims that no less than three millions of men (women are not allowed to vote) participated in the public meetings which led to the election of the delegates; and it is confidently stated that, while there are many millions who are yet quite oblivious of its existence, at least one-third of the native male population has a more or less indistinct notion that "something is going to be done" by it in time.

It cannot be otherwise regarded than as a needless affront to these delegates, some of whom travelled at their own expense three or even four thousand miles to be present, and most of whom contributed of their own means towards the expenses of the Congress, that serious obstacles were placed in the way of holding their meetings. These obstacles, however, being surmounted, the enthusiasts held meetings in their own hired premises during four days. They dealt with all sorts of subjects, and as far as we gather they were equally fluent upon all. Repudiating the insinuations of their critics that their movement is veiled insurrection, they professed unswerving loyalty to the "Queen-Empress," and admiration for the British rule which, with all its faults, has proved so beneficial to their country. Some little disturbance was indeed caused at one meeting by the opposition of a speaker who was regarded by most of the 5,000 present as having obtained entrance under false pretences, but no one proposed his ejection, and only a few hisses greeted his retirement. Perhaps the fact that he was a Rajah had something to do with this moderation and self-restraint upon the part of those present. Otherwise the whole of the resolutions, seventeen in number, were passed either unanimously or without a dissentient voice.

Among the resolutions we may point out those which seem to be most significant, and readers who are interested to learn the arguments by which they were recommended to the Congress can

easily consult the pages of the Report itself.* Of course we give the substance only of such resolutions as we refer to. They are in effect:—I. "Let natives have a greater share in the Council of the Governor-General, and also in Provincial Legislative Councils"; II. "Let natives sit in India for the open competitive examination for the Civil Service on the same terms as in England"; VI. "Let natives share in the higher military appointments"; III. "Keep the judicial and the executive functions apart, so that no judge shall be at the same time his own officer"; IV. "Let greater confidence be shown toward native juries"; V. and VII. "Let the police and the licensing systems be inquired into and amended"; VIII. "Let incomes below 1,000 rupees (say, £100) be free of Income-tax"; IX., X., and XI. "Let Education and Trade receive increased and immediate attention"; XII. "We approve the exertions made in England towards the abrogation of the laws relating to the regulation of prostitution in India"; and XV. "We object to an increase of the Salt-tax as a fiscal mistake in a time of peace."

It is not our intention to attempt to discuss any of the questions raised by these resolutions of the Congress. Any one of them is sufficient matter for lengthened argument, and should only be decided after the fullest inquiry has been made into the actual circumstances of the case. But this at least must strike every reader,—when by the unanimous consent of such a widely-representative Congress as that held at Allahabad suggestions like these are made to the British governors of India, those governors must be fanatics and fools if they do not at least take the subjects under their most serious consideration. Even if we allow as much for the exaggeration of the Oriental as the most insular Briton can demand there is too much business-like importance about the Congress to allow of our dismissing its resolutions with a sneer. Looking at the problem from the comparatively low level of Imperial politics it is evident that a policy of disdain is perilous; while to every one who has a tincture of sympathy for the obscure races whose destinies have become so intimately bound up with our own it must appear a duty most imperative to lend a hand in the removal of the abuses from which they suffer, and in the gradual amelioration of their condition.

THE SUNDAY-SCHOOL AND CITIZENSHIP.

THE REV. CHARLES F. DOLE has contributed to the columns of our Boston contemporary, the *Christian Register*, an article under this heading. As might be expected, the references are mainly directed towards the system of Sunday-school teaching as prevailing in the United States; but the article has an interest on this side of the Atlantic, so that no excuse is needed for calling attention to it here. After pointing out that the weakest point in our Unitarian Sunday-schools is their feeble hold on boys and men, he gives as a reason for this that so much of the teaching there is conventional and aimless. What real good is being done by the kind of teaching which is given there? is the question so often asked, and which too often can receive no adequate or satisfactory answer. This is a question which is not asked in connection with the common school, where the instruction given is aimed at equipping the scholar for the duties and work of life. "The Sunday-school is peculiar in commonly lacking, first, definiteness of instruction; and, second, definiteness of aim." Whether this be true or not of Boston schools, alas! how true it is of those in England, where in a large majority of cases it too often happens that a scholar going from one class to a higher not only does not get a progressive course of instruction imparted, but even unlearns some of what he has been already taught. Having explained the original intent of the Sunday-school, and how the old idea "that the source of all real religious life was in the Bible," is no longer tenable, in view of the modern thought concerning that book, Mr. DOLE proceeds to plead for "that wider range of study in the Sunday-school which our real belief about the Bible involves." He says:—

"Let us admit that, so far as our Sunday-schools are Bible schools, our Bible is the growing Bible of the world, which contains in it every bit of noble history, every brave deed, every true biography, every beautiful hymn or story, every fine and helpful sentence. In its roll of deathless martyrs English patriots and American patriots stand in the same royal list where Jesus's name shines. If Jesus was divine, a Son of God, then, by his own sweet gospel, numberless Christ-like souls, often obscure and unthanked, were sons and daughters of God, too, like him, incarnating deity; i.e., manifesting by truth and love what the Eternal is like. Meanwhile, in this larger Bible of the world certain new laws have come to be written. About truthfulness, about slavery, about temperance, the old Bible was not explicit

enough; about trade, about money, about luxury, about politics, the old Bible was not broad enough. The old Bible gave laws to the individual by which he should be saved although alone. The new and larger Bible goes on to show how states and nations and humanity at large shall be saved together. It presents new social ideals. It calls this world holy ground, and pronounces God to be here. From the old golden rule it draws manifold new applications, to the equal relations of men and women, to the righteous and friendly conduct of business, to the enlightened use and enjoyment of wealth, to the province of art. The New Testament hardly recognised the Christian as a citizen. The enlarged and growing Bible which we have to study involves a new ideal of citizenship. The true man is a citizen with duties and privileges manifold, in the town or community for whose health, purity, prosperity, and faith he is responsible; he is a citizen of the nation bound in sure bonds with every act of its government, commanded as if by an audible voice of God to let the commonwealth suffer no harm. And he is also a citizen of the world, in whose eyes the good of China or India is sacred, to whom national barriers keeping humanity apart are hateful, whose grand aim, however far away, is the peace and goodwill of the nations, even the long dreamed of Kingdom of God, a kingdom on earth, the only earnest and prophecy of a Kingdom in Heaven."

It is not alone in this direction that a change is needed. Our boys and men need a wealth of ennobling influence in their lives; to be made to confront great problems on their higher side; to read certain passages in history in the light of their faith in God; whatever will lift business to a higher plane of dignity and human worth; and pre-eminently the qualities of a noble and Christian citizenship.

Having stated this plea for a wider, ampler and higher range of study in our Sunday-schools, Mr. DOLE turns to the consideration of another view of the subject. The old purpose—and a grand one, too—of the Sunday-school and of all Bible teaching was to make Christians of the children. Among the orthodox this became the test of the success of the school, for unless the children graduated directly into the Christian life the Sunday-school had quite missed its end. Have not we of the Liberal Church failed in realising this direct aim of Sunday-school teaching? Have not we simply aimed at making the school a means of general moral culture for the individual? Why should not we bend our energies to the production of a distinct type of men and women? To this Mr. DOLE answers in the affirmative, maintaining that it is largely for want of recognising this definite purpose that we have failed. Mere indefinite telling a man or a boy to be good is of little use. It is real conversion that is needed—an awakening of a conviction in the idea of the spiritual relations between God and man. It is not by dwelling on the details of the life of CHRIST that this will best be done, but by showing how "in its spirit, in its trust and hope and humanity, it was a kind of life which we should all lead if GOD were real to us." Our aim then should be "to bring men, and specially to bring our children to this new life, 'as it was in JESUS,' if you please to say so." It is just here that the distinctive worth of the Sunday-school comes in. To create a new life, to appeal to the hope in the heart of youth, to its chivalry, and its sense of the noblest, are the tasks before us. The Sunday-school exists distinctly for the formation of the type of life which is content to do what is right because it is right, and not because others do it, and to love as He loves, "whose sun shines on the evil and on the good."

Some may say, "All this is very good, but what has it to do with the Sunday-school and Citizenship?" Mr. DOLE shall himself answer this:—

"We are not training mere individuals. We are building the walls of human society. The individuals are all to go into places in the grand wall. We fit them to be the most perfect individuals, that they may so be adjusted most perfectly in their place. But we have found out that there is only one type of man or woman that ever does or can fit rightly into human society. It is the type which we are making. We have tried to make good citizens of the men and women who fall short of our type. We have seen selfishness, pushing and crowding partisanship, sectionalism, national and race jealousy, Chinese walls of repulsion, standing armies and wars. We have seen the vain and the small raised to honour; men by thousands have been too indolent to throw the citizen's vote; men have made the honourable name of politics offensive, and have pronounced the duties of citizenship too corrupting for women to touch. Find us citizens, now, in the broadest and freest sense of the word, who are Christians (and we do not care at all for the word except to illustrate the fact)—we mean conscientious, fearless, disinterested, men of faith and hope. Find us citizens who are committed after the ideal of the new life to do whatever is just, to follow truth in the teeth of prejudice, and to love men, whether in the next state or in the other party, or the other church, or over the boundary line. Give us such citizens by the thousand, men and women (for there is no division of sex in such citizenship), and who will fear for the welfare of the nation? Give us even a few such citizens in every town, and, as President Eliot showed in his fine address last summer at Harvard College, the democracy is safe. With youth such as these growing up to be citizens, we shall not fear—what many good people are excited about—either that the public

* "Report of Fourth Indian National Congress, Indian Political Agency, Craven-street, Charing Cross." Menzies, Glasgow; Heywood, Manchester. Price 1s.

schools will be Godless, or that they can possibly be suppressed in the interest of an old and ignorant system of religion. If this is God's world, and we are God's children, except to do evil, to fear or deny truth, to be overpowered by hate or jealousy, there remains nothing to fear."

The historian of the century will have to describe a new religious movement, a movement having for its aim the regeneration of *society* and the amelioration of the condition of the poor and needy. He will have to tell how men outgrew the old conventional forms of thought and ideas of religion:—

"And then will be written how in every church and outside of all churches, alone and in clusters, as though by some common inspiration of God, earnest and genuine men betook themselves to a certain very ancient but as yet too little frequented *way of life*. It was the way of faith, hope, love, as though man was not body and nerve, but mind and spirit, as though man and the heart of the universe were akin. It will be shown that this way, by whatever name it happened to be called, always led men upwards who took it; that it meant gladness, satisfaction, and courage. It will be shown how men and women, filled with this life as from God, banded together to remould society, in every village and town to undo burdens, to conquer evil, to work out enlarged happiness; how sometimes they remodelled the old churches to express the new life; or, again, made new and more real churches. It will be described how they taught their children, and never thought any child fairly educated that had not learned their wonderful secret; thought no child safe or well who had not committed himself to the noble manner of life. It will be shown that wherever one of these children of the new church took up his home, there was one that you could trust, being pledged to the broad, genuine, patriotic view, cost what it might. He was here in this world to help and to save and to love. He was not here for himself, but to add to humanity."

This is Mr. DOLE's vision of the future, provided we use the present to cultivate this high ideal. It is certainly a noble vision, and one which appeals to all who are interested in the real work and purpose of the Sunday-school. It is not to make that school a nursery of the church, but a preparation for the higher duties of life in the wider sphere of citizenship, that calls for the energy and the steady and persistent endeavours of our teachers. It is society, and not the individual, except as a member of society, that demands our zeal. To many that will come as a new revelation, and Mr. DOLE's article will do much to unveil it.

SPECIAL ARTICLES.

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UNIVERSITY EXTENSION STUDENTS AT OXFORD.

THE summer meeting now being held at Oxford is one of the most interesting recent developments of University Extension work. About 1,100 students from local centres connected with Oxford, Cambridge, or London assembled there at the end of July to spend some ten days, and others a month, in the ancient city which may almost be said to contain within itself all the elements of a liberal education, and there to taste the university life, not only in study, but in recreation, and in all the generous and refining influences of cultured society amid the inspiring associations of the past. Last year's meeting was an experiment, justified by its success; and this year's experience fully establishes the fact that students are eager to avail themselves of the advantages offered, in spite of an increased admission fee. The "Oxford picnic" has called forth sneers from those candid friends who beset every disinterested movement at its start, but those who have attended it can vouch for the earnestness of the students, and seriousness of the study under such teachers as Professor Gardiner, Professor Max Müller, Mr. R. G. Moulton, Mr. A. Sidgwick, Professor Thorold Rogers, and many others. The whole morning was devoted to lectures, of which the list was so attractive as to make selection difficult; literature, history, science, and art were all worthily represented. Various occupations filled up the afternoon, exploring under kind and able guidance the treasures of the Bodleian and the University galleries, or geological and other excursions, or quiet wanderings through college, chapel, and quadrangle, each with its special beauties of form and association. There were lectures, too, in the afternoon and evening, of a more general character, from Mr. Fawcett, Professor Herkomer, Sir Robert Ball, Professor Hy. Morley, Mr. Lewis Morris, and others. The programme also included a conversazione, a debate on women's suffrage, a garden party given at Balliol by Sir Wm. and Lady Markby, a teacher's guild party at Corpus, a thoroughly excellent concert given by the students under the direction of Mr. John Farmer, organist of Balliol, and last, but most important, two meetings and many conferences devoted to the discussion of University Extension work.

At the first meeting Professor Stuart, the founder of the movement, gave a most vigorous and interesting sketch of its early history and struggles. At the second, the Marquis of Ripon described its recent

development on the side of Oxford. Certainly the sister University may be proud of the way in which she is carrying on the good work started by Cambridge. In the last four years the number of Lecture Courses has increased from 27 to 109; of local centres, from 22 to 82; of students, from 100 to 14,000. Such statistics are encouraging enough; but a still better augury of future results is to be found in the admirable spirit of the Oxford workers. There is a certain band of young men who are the life of the Central Organisation, and who also carry out its aims in the practical work of lecturing. These are the living links between the University and the classes to be reached by its resources, and these are devoting themselves to the cause as zealous missionaries with all the power of sanguine youth, trained intellect and moral earnestness. They are rapidly realising one of their chief aims, that of reaching the artisan class. There were about 3,000 working-men among Oxford University Extension students during the last year. At two centres the lectures were arranged by Working-men's Societies, the audience at one of them being on an average 600. Scholarships given to enable poor students to attend the Oxford Summer Meeting have rewarded rather than stimulated the efforts made by some working people to study in face of the greatest difficulties. It is pleasant to think that a carpenter who owed his first intellectual training to University Extension, and a factory girl who sacrificed her dinner hour, remaining at her loom in order to read up for a prize essay between the hours of work, were amongst those who enjoyed the delightful holiday which must raise their lives into something richer and fuller.

We who work in our humble way under the auspices of Cambridge feel strongly that we have much to learn from Oxford in the way of enthusiasm and the charity which hopes all things and in unselfish devotion. There was, indeed, in the tone of the whole meeting a solemn protest against the cold isolation of culture, when secured for its own sake rather than for the good of others. Many local centres will find their secretaries and presidents rousing them to the good work of sending artisans and elementary teachers to next year's meeting free of cost.

The question of seeking State aid for University Extension was brought forward, and a Committee formed to promote the scheme. Whether this be a wise step or not is open to discussion; but at least there is no doubt that some means should be found of regulating the financial system so as to render University Extension permanent. Probably the best way of doing this would be local endowment, as far as regards the centres themselves. This and many other points were fully discussed at the conferences with an earnestness and enthusiasm which are sure to bear fruit in tangible results. The vexed question of long versus short courses was brought forward at a meeting where Cambridge was well represented, although not officially, by Dr. Roberts and Mr. R. G. Moulton. There has been some threatening of collision between the methods favoured by Oxford and Cambridge, but the aims of the two are really identical, and, if Cambridge upholds more rigorously the high standard which first won for University Extension its recognised position, to Oxford belongs the credit of striving to extend its benefits to poor and struggling centres. Grounds of reconciliation were soon found where neither desired to score a victory, and only a healthy emulation remained.

It was interesting to a stranger to Oxford and a Unitarian to test the force of attraction in the outward form of the Established religion, of whose influence upon the less tried members of our faith so much has sometimes been said. Certainly it is a strong attraction which is bound up with that sacred, solemn past that haunts Oxford almost as a visible presence; but to feel, as we assuredly did, that we might claim as purely Unitarian all that was worthiest in the religious messages we received there, did not indeed tempt us to be ashamed of our faith. We attended, in company with a High Church friend, the lectures on the Incarnation and the Resurrection delivered at Queen's by the Rev. A. M. Illingworth and the Rev. Charles Gore, and our thoughts went forward hopefully to the not far distant time when the free study of theology is to take its place as a recognised fact in Oxford.

The first Sunday of the meeting was deeply interesting. Special services were arranged at Christ Church in the morning, and St. Mary's in the evening. The fine ritual and beautiful music at the Cathedral were of course very impressive, but the sermon by Canon Paget seemed to us to lack that element of spiritual appeal which is the very soul of a sermon; not so that preached by the Rev. J. M. Wilson, headmaster of Clifton. He left on one side all that is accidental and purely theoretical in religion, and taking "the duties of the student" as his theme, he based his appeal on the very broadest essentials of duty in its relation to God, to nature, and to humanity—an appeal which, by its elevated tone, its wide tolerance and strong religious fervour, must have gone home to the hearts of all, whatever might be their shade of theological belief. It was an

admirable presentment of the student's special responsibility in the religious, political, and social questions of the day, and a stirring call to rise from all selfish preoccupation of study to a wide and generous view of the needs of others, until true culture becomes a thing of no class, but a saving grace for the whole nation. After evening service there was a sacred concert in Balliol Hall, which formed a fitting close to the day.

On August 10 the first part of the meeting came to an end, but at least 200 students are remaining till the end of the month to carry on their studies. The arrangements throughout have been most complete and comprehensive, and the courtesy and self-sacrificing energy of those engaged in carrying them out deserve the sincere gratitude of all the students. It is to be hoped that next year a still larger number will avail themselves of the advantages offered. We can heartily recommend the visit to all those who are interested either in education or in the development of a powerful means for binding class with class in the highest interests.

W.

UNIVERSITY EXTENSION STUDENTS AT CAMBRIDGE.

ON Saturday last (August 17) a party of students, attending the Essex Hall Centre of the Society for the Extension of University Teaching, paid a visit to Cambridge. The day was spent under the leadership of Dr. W. Blake Odgers, and proved no less enjoyable than when last September Mr. J. H. Muirhead took a similar but somewhat larger party to the sister University of Oxford. The members of the Essex Hall Students' Association and their friends left King's Cross by the 9.5 A.M. train under inauspicious circumstances as regards the weather, for before starting rain began to fall rapidly, probably deterring some members from joining the excursion. While *en route* the weather improved, and with the exception of a few showers kept fairly clear during the day.

The first place visited by the party was the Fitzwilliam Museum, where some of Turner's early water-colour sketches, presented to the museum some years since by Mr. Ruskin, proved the great centre of attraction. From the museum the party proceeded to Peterhouse, the oldest foundation in the University, the combination rooms of this college with their magnificent oak panelling being much admired. Leaving Peterhouse the window of the room occupied by the poet Gray was particularly pointed out, Dr. Odgers causing much amusement by relating an anecdote *apropos* of the sensitive poet's dread of fire. Gray had put outside his window some iron bars (which yet remain), and for fixing on these he kept in his room a ladder arrangement that was ready for use at once in case of necessity. Some Peterhouse undergraduates, knowing this, placed directly under the poet's window a large tub full of water, barricaded his door, and raised an alarm of fire. Gray hurriedly fixed his ladder and descended rapidly right into the water, much, doubtless, to the undergrads' amusement; but his own indignation was so great that he resigned his fellowship at Peterhouse and became a member of Pembroke College directly across the way. Colleges, chapels, halls, combination rooms, libraries, were visited one after another, each having something of interest to show the visitors, who, at one o'clock, adjourned to Trinity Hall to luncheon, after which and a short rest in the Hall garden, which slopes down to the Cam, sightseeing was commenced again in real earnest. Mr. Bell, the only fellow-resident in Trinity Hall at the time, kindly showed the visitors over the library and rooms of the Hall, much interest being naturally taken in viewing the rooms occupied by Dr. Odger when a scholar there. Many other places of interest were visited during the afternoon, notably the beautiful "backs" with their fine avenue of trees. St. John's College, with its magnificent hall and delightful combination rooms, was greatly admired, Dr. Macalister being genially indefatigable in pointing out everything that might prove of interest to the visitors, while he mentioned some of the names in the almost endless list of eminent Johnians. It is not possible to mention even a tithe of the "things seen;" but we cannot pass over the magnificent library of Trinity College, which, with its unique literary treasures, proved of fascinating interest to many members. Here were seen the original MS. of Milton's "Lycidas," and his draft of "Paradise Lost" as a play, some early editions of Shakespeare, and notably a copy of the "Passionate Pilgrim" and "Venus and Adonis," the only known copy of this edition; the first letter written by Lord Byron, and some of Thackeray's MS. were seen here also. Later in the afternoon some of the party went boating on the river, while the others went to King's College Chapel to hear the music. At half-past six tea was served at Trinity Hall, and Cambridge was left about eight o'clock after a most enjoyable day, all the members of the Association present feeling deeply indebted to Dr. Odgers for the trouble he had taken in arranging the trip, and for his kindness in accompanying and pointing out to them the chief places of interest in his *alma mater*.

THE PRESBYTERIAN CHAPEL, YORK.

WHEN reading in the *Inquirer* a few months ago a very interesting history of the Presbyterian Chapel at Bury St. Edmunds the present writer was struck by the contrast between the large number of fourteen ministers who occupied that pulpit from about 1690 to 1860, and the small number of four, whose successive ministries covered the same period at the Presbyterian Chapel at York; and it occurred to him that a short account of the latter might also have some interest for the readers of the *Inquirer*. Material for the preparation of such account down to the year 1800 is supplied by the valuable "Memorials of the Presbyterian Chapel, St. Saviourgate, York," written by the Rev. J. Kenrick, twenty years ago, which, having been printed for private circulation only is now but little known, and a brief condensation of the contents may, therefore, be useful.

Nonconformity had probably existed at York twenty years before the Act of Uniformity, and the Conventicle Act had too clearly shown the Nonconformists that the comprehension some of them desired, or even toleration, was hopeless. From 1662 to 1672 services were conducted by the Rev. Peter Williams (who, though unbeneficed, had been authorised to officiate in some of the York churches), first at the house of Lady Lister, and after her death at that of Lady Watson, widow of a Lord Mayor of York. These services must have been carried on at considerable risk, even though those who took part in them might have the protection of influential friends, which appears to have been the case, as several ejected ministers took up their residence in York and its neighbourhood, and as private chaplains and in other similar capacities continued to preach. After the Declaration of Indulgence in 1672 the Nonconformists of York formed a congregation, which met at the house of a Mr. Andrew Taylor, where, as well as at the house of Lady Hewley, Oliver Heywood preached when he visited York in 1673. Mr. Ralph Ward, who had been chaplain to Sir John Hewley, became pastor of the little congregation, and, along with the above-named Andrew Taylor, was excommunicated, fined, and imprisoned, and another zealous member of the congregation, a Mr. Drake, who had been in concealment, voluntarily surrendered himself to share their imprisonment, and so long as the penal laws continued worship was carried on by stealth and amidst discomfort and alarm. But on the passing of the Toleration Act, in 1689, measures were taken for building a separate place of worship, and the chapel was erected in St. Saviourgate, near the town residence of Sir John and Lady Hewley, who were the most conspicuous amongst the patrons of Nonconformity in York, which city Sir John had represented in Parliament during the reign of Charles II. The Rev. Ralph Ward died whilst the chapel was in course of erection, and Dr. Thos. Colton became its first minister in August, 1692, Oliver Heywood taking part in his ordination, and three years subsequently preaching in the chapel, which was opened in April, 1693. It is built in the form of a Greek cross, and is light, lofty, and without galleries, except one for the organ; and the pulpit, reading desk and pews remained nearly as used by their first occupants, until the interior was modernised in 1859. Dr. Colton, who was of a Puritan family in York, had been a pupil of Mr. Frankland, and had taken the degree of M.D. at Leyden, previously to becoming chaplain to Sir Wm. Ayscough, which position he had held several years before he was chosen as minister at York. The funeral sermon for Lady Hewley preached by him was printed, as were also a fast-day sermon delivered in January 1703-4, and one preached on a thanksgiving day in December, 1706. Dr. Colton continued to be the minister until his death, in 1731, when the Rev. John Hotham, who had been his assistant since 1698, was appointed, with the Rev. John Brook, of Yarmouth, as co-pastor; but Mr. Brook died in 1735, and Mr. Hotham then had as co-pastor the Rev. John Root, of Hull, who continued in that position until a year before the death of the former, which took place in 1756, after he had occupied the pulpit as assistant and minister more than fifty-seven years. His funeral sermon was preached by his co-pastor and successor, the Rev. Newcome Cappe, who had been elected on the death of Mr. Root, and whose ministry ended only at his death, in 1800, a period of forty-four years. Mr. Cappe was a son of the Rev. Joseph Cappe, who had been minister of Mill Hill, Leeds, and was a favourite pupil of Dr. Doddridge, on whose death young Cappe removed to Glasgow College. His ordination took place at York in 1756, and his certificate bears testimony to his abilities and character, but says nothing of a confession of faith or examination on doctrine; but whatever may have been his religious opinions at that time there can be no doubt that Mr. Cappe soon became a Unitarian in the usual acceptation of the word, though many of his congregation were Arians. Mr. Kenrick describes him as "a man of great vigour of mind, and a wide range of attainment, joined to high moral and religious principle." A sermon preached in November, 1757, on the victory at Rossbach, which saved

Protestant Prussia from the destruction threatened by the Catholic Powers, Austria and France, made Mr. Cappe's talents as a preacher known far beyond the limits of his own religious connection, and when published "was received with enthusiasm, was taken up by the leading political characters, and passed through thirteen editions with great rapidity. On reading it Lord Ligonier said that Mr. Cappe preached as well as the King of Prussia fought." Many subsequent discourses on special occasions were published and received with approval and admiration by eminent men of that day. Several volumes of sermons and of scriptural criticism were published by Mr. Cappe during his life, and some by his admirable widow after his death. In 1792 the Rev. Charles Wellbeloved, who had been educated at Hackney College, but had adopted Unitarian opinions, became Mr. Cappe's assistant, and on the death of the latter, in 1800, succeeded to his pulpit, and remained minister of the congregation until his own death, in 1858. His labours during the sixty-six years of his ministry as Principal of Manchester New College, as a translator of the Bible, and as a writer on theological and antiquarian subjects, are well known to most readers of the *Inquirer*, and need not be further referred to here. His ministry, and those of his three predecessors, Colton, Hotham, and Cappe, extended (exclusive of the years when they were only assistants) over the long period of 166 years, a length of successive ministries rarely, if ever, attained elsewhere, and distinguished, it is satisfactory to remember, by other and more important qualities than their long continuance. In the chapel vestry hang portraits in oil of these four excellent ministers, and of Sir John and Lady Hewley; and there still stands the arm chair that lady occupied in her spacious pew; relics of departed worth that will, no doubt, be carefully and guarded by all future occupants of the chapel where they worshipped, in which they were so warmly interested. During the last thirteen years of his life Mr. Wellbeloved had two assistants, first the Rev. John Wright for a year or two, and for a longer period the Rev. H. V. Palmer, who subsequently conformed, and is now dead.

Mr. Wellbeloved was succeeded by a former pupil, the eminent scholar, Dr. G. Vance Smith, on whose removal to Sheffield in 1875 a grandson of the former—the Rev. C. H. Wellbeloved, now of Southport—worthily occupied the pulpit for five years. In 1880 the Rev. F. Sydney Morris, one of the many able and eloquent men who have come over to us from the orthodox dissenters, was appointed minister, and still retains that position.

Perhaps any account of St. Saviourgate Chapel, containing no reference to the Hewley Law Suit, the brunt of which was borne chiefly by the Trustees and the venerable minister of that chapel would be incomplete; but the history of that suit, and its important issues, are known throughout our congregations, and it is unnecessary to revive the memory of an ungenerous and unjust attack made on the property inherited by Unitarians under open Trusts, by certain orthodox dissenters, whose descendants and representatives probably regret and condemn their action as much as we do. D.

THE SERVICE OF SONG IN THE CHURCH.

SOME years ago, as I was sitting one morning in my study, I heard the church bells begin to ring, summoning the people to worship. It was not a Sunday, but I remembered that it was a Saint's day, and as I had nothing particular to do, I put on my hat and went to church. The congregation, as one would expect in the middle of the week, was a scanty one, consisting of the clergyman, some half-score of ladies, and myself. The organist and choir were conspicuous by their absence, and the whole service was gone through without any music or singing whatever. Even that grandest of grand old hymns the *Te Deum* was read, as the Psalms are sometimes read, the clergyman and the people saying the verses alternately.

Everyone seemed glad when the service came to an end, for it had been a very dull performance; and, for my part, I felt more deeply than I had ever done before how much the brightness and beauty and religious helpfulness of public worship depended upon music. "How many times," said Henry Ward Beecher, "have I come into the church on Sunday morning, jaded and somewhat desponding, saddened at any rate, and before the organ voluntary was completed undergone a change as great as though I had been taken out of January and been set down in the middle of May, with spring blossoms on every hand! How many, many times have I been lifted out of a depressed state of mind into a cheerful mood by the singing before I began to preach! Oh, that sweet, joyful singing!"

"One day," says Mr. Haweis, "noticing a very poor and aged woman in tears during the service, I spoke to her at the close, and inquired the cause of her grief. 'Oh, Sir!' she replied, 'that blessed song in the middle of the prayers!' She could say no more; but she was alluding to an anthem by Sir Sterndale Bennett—'Oh, Lord, thou hast searched me out.' And yet, strange to say, notwithstanding

the immense religious value of music, there have been people who dispensed with it in public worship, not because they could not get it, as was the case with that congregation on that Saint's day to which I have referred, but because they deemed it *unlawful*! On the wall of a room occupied by a fellow-student of mine at Chilwell College there hung a picture of an old divine, by name the Rev. Gilbert Boyce. He had been long dead, and the chief thing for which he was remembered was his strenuous opposition to the introduction of hymn-singing, or music of any description, into the services of the sanctuary. Gilbert Boyce's prejudice had probably come down to him from puritan ancestors. In the puritan days there were many people who held his notions on this matter. The great Presbyterian, Richard Baxter, tells of certain congregations he was acquainted with that had forsaken church music and singing, and would not endure it. He says, indeed, that "they derided it with many scornful names."

The minister of one of these congregations seems to have attempted to reason with his people on one subject, but they would not listen to reason, and he found that if he were to keep them in attendance upon public worship at all he must give way to their scruple. Now the good man did not like to think of his flock missing the benefit of public prayer; and he thought, no doubt, as ministers *will* sometimes think, that he had something worth saying to them, and he did not like them to miss the benefit of his discourses; "and," writes Baxter, "this pastor is fain to unite them by the constant and total omission of singing psalms."

And for what reason did these people object to music in worship? This was the reason, and I give it in the language of the day. "Tunes in church are not lawful, for they breed a carnal pleasure by the melody which is not fit for spiritual devotion." Old Baxter seems to have rather lost patience in answering these objectors, and wants to know what God has given us ears for.

Try to realise the situation. A pastor wishes to unite his congregation together, and to do so he finds it necessary to banish music and singing from his church! Of course all *that* happened more than 200 years ago. In our day if the omission of any part of the service were deemed expedient for the strengthening of the congregation it certainly would not be the music. The modern church-goer would say, "More music and better—that is the need of the church. Shorten your scripture lessons, shorten your prayers, shorten your sermons, or let us have two a month instead of two a week; but let us have more singing and better."

And, to my thinking, this indicates a healthier state of mind than the outcry against music and singing that some of the old Puritans used to make. They were, no doubt, conscientious, but conscience gets out of order sometimes, and when that happens it is not to be relied upon. Men have been cruel, fanatical, absurd, all in the name of conscience.

Conscience has been called "God's voice in the soul." It would, perhaps, be more true to call it that by which we interpret what God says to our souls. God cannot speak falsely, or give us bad advice, but we may misunderstand God.

George Herbert, in his address to conscience, to conscience which had become morbid, unnaturally excited, artificial, calls it a "*pratler*." He says:—

"Peace, pratler, do not lowre;
Not a fair look but thou dost call it foul;
Not a sweet dish but thou dost call it sowre;
Musick to thee doth howl.
By listening to thy chatting fears
I have both lost mine eyes and ears."

Of course, when the musical part of a service becomes a mere performance, when those engaged in it forget that it is the Worship of God, and do their work as if its sole object were the gratification of the musical tastes of a congregation, reform is very urgently needed. Some years ago it was my duty to officiate for a Sunday in what was considered a *fashionable* church, and the choir seats were so arranged that the minister could see all the movements and hear all the whispers and other sounds of their occupants. These people, although their singing was, I suppose, very good, behaved very badly. They seemed to take no interest whatever in the service, except just their own part; they shuffled about and yawned and tittered as if the whole business had no reference whatever to the Almighty God, who cares only for the worship of devout and humble souls. They seemed to think that they were there simply to render a certain number of pieces of music, and there was an end of it. It was the choir's duty to intone the *Amen* at the end of each prayer, but the organist forgetting himself struck up in the *middle* of one of them. He apologised afterwards; but one would suppose that if the man had been attending to his business such a mistake would not have occurred.

But not the musical part of a service only is objectionable when the spirit of devotion is absent; *every* part is objectionable. The organist who plays *Amen* in the middle of a prayer is no more of an offender

than the clergyman who reads the prayer without feeling; or with wrong feeling, addressing it to the congregation instead of to God. The undevout singer is no greater sinner than the undevout preacher who struggles through a lithographed copy of another man's composition, and calls it preaching the gospel. Hymn and chant, prayer, and lesson, sermon and benediction are all, and altogether abominations, if singer, prayer-sayer and preacher lack sincerity, earnestness, heart; and meet together simply to perform a part. The quiet Quakers' meeting, in which perchance not one of the assembled Friends gives utterance to a word, is worship pure and blessed, and infinitely to be preferred to the miserable affectation and falsity of those who are only professional worshippers. But generally the choir is quite as devout and earnest as any other part of the congregation, and our churches owe a great debt of gratitude to those into whose hands is committed the musical part of the service.

What should we do without them? We should, perhaps, attempt to sing hymns, but it would be a very poor business. I remember once conducting a service one Sunday morning in a little country chapel which could boast no organ or other musical instrument, and no choir. Any one who felt able to start a tune did so. I gave out a simple hymn; a good man in the congregation led off with a tune, and was not long in discovering that he had pitched upon a wrong metre. Being of an enterprising disposition, however, he only murmured an apology, and tried again. If I remember rightly he came to grief in the second attempt also, and then the hymn was taken up by one of the women present, and we got through it. I have had several experiences of that kind, as has almost every minister who has had much to do with small country chapels. Our choirs save us from such misfortunes, and they make our services attractive, and beautiful, and blessed, whereas without their help they would very generally be dull and ugly, and means of discomfort and ill-temper instead of means of grace. The members of our choirs are some of the best church-workers we have, and they claim the heartiest thanks of all who have the interest of the Church at heart.

In some of the American churches the singing is left entirely to the choir. The congregation are not expected, nor do they wish, to take any part in it at all. The choirs in these cases are composed of professional musical people, and the notion is, I suppose, that it would be a pity to spoil the effect of their trained ministrations by allowing the congregation, in which there will be many people who have had no training at all, to interfere. But an arrangement of this kind is better from the musical than the religious point of view. It will be more satisfactory to the musical tastes of the musical part of the worshippers than to the religious needs of the people in general. In well-known hymns, set to well-known tunes, the majority in most congregations can join, and they would miss much of the religious value of a service if they were not permitted to do so. And, as is the case in all English churches, where the principle of congregational singing is recognised, it surely is the duty of those who can sing to do so. And, on the other hand, it becomes the duty of those who *cannot* sing to refrain. There was a man who attended the church of which I was for some years the minister in Gloucestershire who really could not sing; but he *would* sing, nevertheless. He had the most provoking voice I ever heard; it more nearly resembled the voice of the corn-craik than anything. But what made the matter worse was that he had hardly any notion of tune, and none of time. When the choir and congregation had finished a verse he was always heard bringing up the rear a second or two after them. This caused our organist, who was also choir-master, a good deal of pain, and he said to me one day, "What shall we do with A.? He spoils the service." What the choir-master did was this—he asked the innocent offender not to sing. It was a bold step to take, but our friend the singer who could not sing, being a good-natured and sensible fellow, saw that it was meant for the best, and was not offended. I have often thought of that man since as being the possessor of something that was of even greater value than a good voice and musical ability; he was the possessor of that wisdom which can receive advice and bear rebuke in good temper, and with good feeling. A little-minded man would have been enraged, and never entered the church again. The man who really can not sing, whose attempts at singing spoil the worship of other people, should, of course, keep quiet; but he who can sing, and by that I do not mean he who has received a course of lessons in singing, or is specially gifted, but he who can keep in tune and in time, and whose voice is sufficiently human-like, should, I think, feel it his duty to take part in those portions of the musical service that are really intended for the congregation. The Abbé Liszt said the effect of a whole congregation singing together in good time was *magnificent*. He remarked that there was so much congregational singing in English churches that our people in the mass probably sing more than any people on earth. And he was curious to know whether choirs and congregations practised much

together on week days. He is said to have advised that a weekly congregational practice (not choir-practice only) should be held, at which the trained choir, as on Sunday, should take the lead.

JAMES KIRK PIKE.

THE NATIONAL HOME READING UNION.

No bolder and more hopeful mission has been undertaken in recent years than that set forth in the prospectus of the National Home Reading Union, and none surely was ever started under better auspices. In the lengthy list of vice-presidents are found the names of the Archbishop of Canterbury and Dr. Martineau, Dr. Abbot and Robert Browning, Max Müller and Justin MacCarthy, in fact, all types of learned and representative men. Its aim is to check the spread of pernicious literature, and to encourage systematic reading and systematic study among all classes of people. Reading courses are prescribed for young people, for artisans, and for general readers. The general readers may take, I. English Literature; II. General Literature; III. Science Course (No. 1), Inorganic Nature; IV. Science Course (No. 2), Organic Nature; V. English History; VI. General History; or, VII. Philosophy. For all these sections special books for the first year's study are named; and, in all the courses for general readers, the list of books is divided into Books Required, Books Recommended, and Reference Books.

To aid the students of subjects so many and diverse, a cheap Monthly Magazine is to be issued for each of the three classes of readers, giving introductions to the prescribed books, answers to questions, and other helps. At convenient centres Lectures are to be given, Social Gatherings held, and Excursions arranged. The subscriptions are remarkably low. For Members of the Young Peoples' section, 1s. per annum; Artisan's section, 1s. 6d.; General Readers' section, 3s. Where as many as five members together form a circle, these subscriptions will cover the price of magazine and postage. As a specimen we quote the books named in the Artisan's section:—

Political Science.—Arnold Foster, "Citizen Reader," and Raleigh, "Elementary Politics."

History.—Rivington, "Growth of the English Colonies," and Washington Irving, "Life of Washington."

Biography.—Grant Allen, "Working Men's Biographies," or Mrs. Fawcett, "Lives of Eminent Women."

Science.—Small, "Science applied to Life," and "Science applied to Work."

Fiction.—Scott, "Ivanhoe," Dickens, "Tale of Two Cities."

Poetry and Literature.—Shakespeare, *Merchant of Venice*; Carlyle "Past and Present," and Washington Irving, "Sketch Book."

Other books are named for those requiring more reading; but if the reading is as thoroughly done as the Council intend, we doubt whether any single artisan will imitate Oliver Twist, by asking for more. All the lists look formidable if considered as prepared for people whose callings leave but a limited time for study. But, probably, one aim of the Council is to suggest and to prove how very much good work can be done when once a definite aim is set before the mind, and a definite task is undertaken.

If this work succeed—if the reading circles are formed, and the prescribed courses are pursued according to the expectation of the promoters of the scheme, hundreds—perhaps many thousands—of men and women will be lifted up into a higher region of thought and life; their judgments will be clearer, their aims nobler, their lives purer for the work that is now being undertaken. It is possible to suggest that aided, controlled, and goaded by an organisation like this, for there will be certificates, and, for those who wish examinations, readers will become *too* systematic. People ought to read sometimes, as Burns declared that he wrote his verses, aimlessly, spontaneously:—

"For me, an aim I never fash,
I rhyme for fun."

But the best time for such aimless, unscientific reading will be after the mind has been trained by several years of more systematic study. They choose good books instinctively who have had their tastes directed by proper training, as those do right instinctively who have been trained from their youth to keep the moral law. We doubt not that the influence of the projected scheme will be as purely beneficial as that of any organisation or mission that this generation has seen. Further information can be obtained of the Rev. T. J. Lawrence, Brunswick Lodge, Cambridge.

SMITH COLLEGE FOR LADIES is going to establish a sort of Toynbee Hall for New York. One of the graduates, Miss Jeannette Gurney Fine, is to be the head of a settlement planned by a number of college girls, its object being to live and work among the poor in the New York slums.

AMERICAN SAYINGS AND DOINGS.

THE Rev. Henry Truro Bray, LL.B., B.D., late of the Episcopal Church, has received a certificate of fellowship for the Western Unitarian Churches.

AN orthodox gentleman, living in Boston, has offered a prize of 500 dollars for the best essay on "Miracles" controverting Mrs. Humphrey Ward's position, as taken in "Robert Elsmere."

"THE Nationalists' Club" and the "Christian Socialists" are the names of two new organisations, made up of leading ministers and business men of Boston and the vicinity, whose aim is to aid men with capital, and men who have labour to sell, to give and take the measure of the golden rule in their mutual transactions.

THE *Christian Register* pronounces "The Immanent God and Other Sermons," by the Rev. Abraham W. Jackson, to be "one of the most rational, inspiring, and comforting books of the year in the line of sermonic literature," and some extracts which it gives go far to bear out the criticism. The publishers are Houghton, Mifflin and Co., of Boston.

IT is a mistake to suppose that every Presbyterian clergyman is required to accept the Creeds as they read. The present terms of subscription leave it with every man's own conscience, on the one hand, and with every Church court on the other, to decide what sections are essential to the system of doctrine taught in the Holy Scriptures. At any rate, so says the *New York Independent*.

MR. JOSEPH LE CONTE, Professor of Geology and Natural History in the University of California, is the author of a book, published by Appleton and Sons, of New York, entitled "Evolution in its Relation to Religious Thought," which is attracting some attention in the States. Professor Le Conte defines evolution as "continuous progressive change according to certain laws, and by means of resident forces."

IT is thus that the editor of the *Methodist Recorder* speaks of the venerable Dr. A. P. Peabody:—"Every Harvard student knows him but to love him. Dear, kind old man. He is retired from active service now, and in the order of nature he can not much longer be an exponent to men of that truest type of Christianity that finds its expression in tender regard for men and reverent service of truth." Such testimony coming from such a source is very gratifying.

SHOULD the system of inflicting capital punishment be established in the States it is probable that several new words will have to be added to the language. The punishment will be termed an "electrocution," and the official employed to "electrocute" will be known as the "electrocutioner." A commission, appointed by the New York State Legislature, to investigate and report on the most practical and humane method of executing criminals, having considered over forty ways of killing, finally agreed on electricity as the best agent for taking their life.

THE *Cumberland Presbyterian* considers that every minister ought to read a new book every week. There is no way to keep abreast of the thought of the age without reading; and then, besides, the man who does not read has but little to fertilise his own mind. The mind needs stimulus; and it must have it. Those ministers who read nothing soon fall into habits of routine and repetition. They tire their congregations; and in a little while there is a clamour for change. More men fail to hold their places because they fail to study than because they cease to maintain the respect and confidence of their people. A minister must study to show himself a workman.

THE *Boston Pilot*, a Catholic paper, scores one against the Protestants. The Episcopal Convention of South Carolina recently refused to admit a coloured clergyman, and the Presbyterians of the Southern States are much exercised on the question of colour. The Methodists, too, have separate churches for white and black men. Commenting on a report that a church was about to be built in Boston for coloured Catholics, the *Pilot* says:—"There is no colour line in the Catholic Church, and Boston is the last place to begin to draw one. There is not the same reason for a coloured church as for a French or Italian church, because all coloured Americans speak English. Our coloured brethren ought to take their places in the parish churches of the city. They have the same right there as other Catholics, whether they be white, yellow, or red." The *Christian Register* believes that "the coloured brother in the end will surely get his seat. Let him have

patience and prove his fitness, and this will hasten the result. The legacy of intense prejudice which slavery left will gradually yield."

"THE largest religious convention in the history of Christianity" is the description given to the annual meeting of representatives of the Christian Endeavour Societies of the Evangelical Churches recently held in Philadelphia. These societies are a matter of recent and rapid growth. The first was formed in 1881; at the close of the year there were two, the members not numbering more than 100. Four years later the societies had increased to 253, and the membership to close upon 11,000. At the recent Convention 7,650 societies were reported, having a membership of over 500,000. It is an organisation made up chiefly of young people, who are bound by sacred pledges in various definite ways to endeavour to lead a Christian life, and to work for the building up of the Christian Church. There can be little doubt that in this movement are to be found powerful forces, and the reports show that its influence is widespread. These forces are avowedly intended to advance the interests of "Evangelical Christianity," the object being to get at the young, and to train them up in the spirit and doctrines of the Orthodox Protestant Churches. The rapid growth of these societies is a phenomenon, but it suggests a reflection, viz., that it is wholly opposed to the history of Christianity itself.

MR. HOPPS will be interested to know that there already exists in Ohio a "Church of Our Father." It is at Toledo, and its pastor, the Rev. A. G. Jennings, seems to be made of the right stuff, if we may judge from an extract from a sermon preached by him, and printed in *Unity*. The sermon is entitled "Salvation for All," and this is the extract:—

"The only salvation that there is, the only way we can be saved from the scars, either here or hereafter, is to be saved from sinning. The only way to be saved from burning is to keep out of the fire. If I go into the fire that fire will prove true to its nature every time and will burn. If I would be saved from anything I must concern myself with causes, not with results. If I would be saved from sickness I must look out for the sanitary condition of my premises. If I would be saved from fire I must look out for the matches; from floods, I must inspect my dams. 'Whatsoever a man soweth, that shall he also reap.' There is no other way under heaven whereby mankind can be saved. I know Jesus speaks about salvation through him, which, if I understand him, means by example, by doing as I do, then you will be saved, from what? From the consequences of sinning? No; but from sinning, thereby Christ meant to tell men they could be saved through him or by him. But, whatever we may think of salvation, is it not rather small business to fret ourselves concerning it either way? Any man who is continually anxious about his own salvation is not likely to merit it, either in this world or the world to come."

SOME of the "opposition" Press have been taking the President to task because he has been indulging in Sunday outings, thus escaping from the trouble and turmoil of office for at least one day in seven. Curiously enough, the religious public have found but little fault, and the religious Press has been almost silent. This induces the *Nation* to point out that such a proceeding would have been next to impossible twenty-five years ago. It concludes by observing that President Harrison's example will undoubtedly give an impetus to the movement in favour of making the restful feature of "the day of rest" its chief feature, for it will open the eyes of many to the truth that this is the great blessing of the break between two sets of working days. That this movement makes in the direction of public health, public content, and public morality cannot be doubted by any candid observer. The most rigid Sabbatarian, with the most violent prejudices against Sunday concerts, for example, only needs to view the wonderful spectacle presented in Central Park on a Sunday afternoon in midsummer to feel—and confess, if he is honest—that he has not understood what he has been talking about in his ignorance. There is more happiness, better order, and less crime among the poorer people of New York since cheap Sunday excursions enabled them to take a trip up the river, or down the harbour, than when necessity kept them cooped up through the day in tenement houses, far less comfortable than the Executive Mansion, despite all the faults which its occupants find with that place of residence. A Presbyterian elder may justly resent the stigma of being called "a Sabbath-breaker"; but Mr. Harrison need not care for such attacks, since he is throwing the weight of his influence on the side of those who have the best authority for believing that "the Sabbath was made for man, and not man for the Sabbath."

ONE of the heroes of the anti-slavery contest was the Rev. Calvin Fairbank. About the year 1840, while a teacher in a Kentucky school, he was appealed to by a beautiful girl to save her. She was the daughter of a wealthy slave-holder by a slave mother. Her father had her taught at home; she proved an apt scholar, and was far in advance

of the other daughters in the home, and the wife demanded of the husband that she should be sold South. She was extensively advertised, and, on account of her beauty of person and accomplishments, bidders were promised from hundreds of miles distant. Upon Fairbank listening to the history and the appeal of the slave girl to save her, he set out at once for Cincinnati and laid the matter before Levi Coffin and Edward Harwood, the great Abolitionists of that day in Cincinnati. They raised \$500 and sent him to Salmon P. Chase. He gave \$200, and took Fairbank to old Nicholas Longworth. He listened to the story and sat down and wrote out a check for \$1,000. Chase, Harwood and Coffin then met and pledged \$2,000 more if necessary. Fairbank got back in time for the sale, and bought the girl in for \$1,485. The poor girl, at the last stroke of the auctioneer's hammer, fainted dead away, not knowing whether she had been saved or was the property of a gay Frenchman from New Orleans, who had boasted of what he would do with her. To make the story short, Mr. Fairbank took the girl to Cincinnati, freed her, and she was made the adopted child of Gamaliel Bailey, the editor of the *National Era*. It was not generally known that she had any African blood in her veins, and she entered a young ladies' seminary and graduated with great honour. From that time on Calvin Fairbank was a marked man in the eyes of Kentucky slave-holders. He was imprisoned in the penitentiary of Kentucky and lashed nearly to death, under the charge of aiding slaves to escape. It does not seem just right that such a man should, in his declining years, have to seek refuge in a county poor-house, as seems likely to be the case.

THE Rev. R. Heber Newton's conception of God as "the Indwelling life of all things, and the Reason immanent in Nature, the Moral Power struggling upward toward perfection, through man," is characterised by the *New York Independent* as "neither Deism nor Theism, but Pantheism." Meanwhile the Episcopal Broad Churchman seeks to justify his apparently inconsistent position, and to reconcile his

breadth of thought with his ecclesiastical affinities. In an article in the *Twentieth Century* he says:—

"To my mind there never has been but one real religion in the world. The forms which it has taken have been manifold, changing with the age, race, and climate, with every outward and inward condition of life. But at the heart of every great religion there has been one common instinct of faith and hope and love; one common sense of an Infinite and Eternal Power, in whom we live and move and have our being; one common uprising of worship toward this Father of man's spirit; one common on-looking in hope and trust toward a life beyond the grave; one common recognition of the binding supremacy of the moral law, though the heavenly standards have been reflected at varying angles in the human soul; one common vision of the ideal of man, the Christs or Christ, whose image has been within every human heart in proportion as it was human; one common perception of the mystic law of sacrifice, through which the Infinite and Eternal Life is leading man up into participation with itself. . . . Christianity simply concludes, up to date, this story of the one ancient, universal, essential religion. It is no novelty. It is as old as man. Its rites and ceremonies, its sacraments and vestments, its dogmas and symbols, are not only Christian, they are human—Grecian, Egyptian, Jewish, Persian, Chaldean, Acadian, Hindu. Christianity, as it stands to-day, is this ancient, universal, essential religion in the highest form which it has reached historically. Even the things which excite the animosity of the radical outside of the Church should be to him, at least, objects of veneration, as the immemorially old furniture of the sacred temple of religion. To the devout and historic mind—which two elements do not always go together—there is scarcely any rite or symbol or dogma in Christianity which does not become an object of even greater veneration, as the efforts of men's souls to express the inexpressible, to define the undefinable, to reach out by thought and feeling into that all-encompassing mystery of Power and Law. For one, I am quite content to live amidst very antique furniture. In an age of revived 'old-fashionedness' there is nothing incongruous in one who keeps his windows open toward every quarter of the sky, for every new truth, dwelling in the ancient homestead of the race, using the archaic furniture which his fathers and their fathers used through generations untold."

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OUR CALENDAR.

SUNDAY, AUGUST 25.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Mr. H. R. PEACH, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. H. AUSTIN, of Cirencester.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. D. MARIOTT.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. WM. STODDART, B.A. Morning: "The Relation of Religion to Human Life and Character." Evening: "The New Faith versus the Old Superstition."
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. JOHN TREVOR. Morning: "The Ethical Movement in America." Evening: "Gambetta."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. R. D. BURR.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. C. ROPER, B.A.

PROVINCIAL.

BATH, Trim-street Chapel. Chapel closed for cleaning.
 BILLINGSHURST, 11 A.M. and 6.30 P.M., Rev. R. B. BLACKBURN. Monday, 6.30, Rev. J. F. KENNARD.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. COWLEY SMITH.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. JOHN BIRKS.
 MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
 NORTHAMPTON, 11 A.M. and 6.30 P.M., Rev. JOHN W. BROWN.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CLEMENT PIKE.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
 WHITEBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. H. W. FERRIS.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

MARRIAGE.

NOTCUTT—DIGANCE—On Aug. 7th, at Conway, Florida, by the Rev. E. M. W. Hills, D.D., John, son of Stephen Abbott Notcutt, of Ipswich, to Helen Marianne, daughter of the late Charles Digance.

DEATH.

ROBINSON—On the 8th inst., in his 74th year, John Robinson, of 37, Albert-street, Shrewsbury.

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References:—Rev. Frank Walters, Newcastle-on-Tyne; Rev. Alfred Payne, Stockport; Rev. J. McGavin Sloan, Padiham, Lancashire; George G. Laidler, Esq., Newcastle-on-Tyne; George Bullock, Esq., Manchester.

CHANGE OF ADDRESS.—Rev. T. R. DOBSON has removed from 7, Chesham-place, Brighton, to 2, MONTAGU-TERRACE, MOUNT EPHRAIM, TUNBRIDGE WELLS.

PULPIT SUPPLY.—The Rev. W. STODART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

MINISTERS' HOLIDAYS.—Rev. W. MASON can take Evening Preaching Appointments in Manchester and neighbourhood during SEPTEMBER.—Address, 66, Twist-lane, Leigh, Lancashire.

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London: SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

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